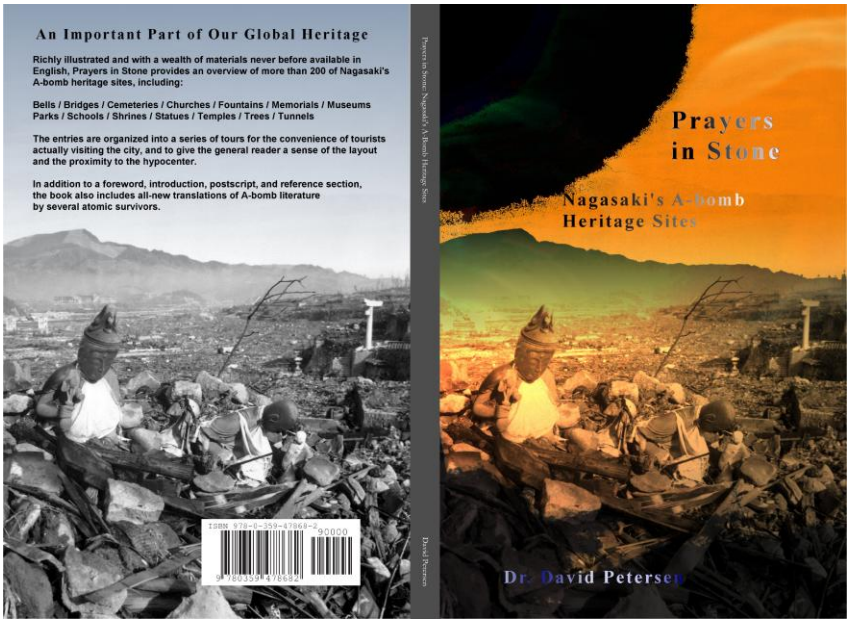
An Important Part of Our Global Heritage
Richly illustrated and with a wealth of materials never before available in English, Prayers in Stone provides an overview of more than 200 of Nagasaki's A-bomb heritage sites, including:
Bells / Bridges / Cemeteries / Churches / Fountains / Memorials / Museums
Parks / Schools / Shrines / Statues / Temples / Trees / Tunnels
The entries are organized into a series of tours for the convenience of tourists actually visiting the city, and to give the general reader a sense of the layout and the proximity to the hypocenter.
In addition to a foreword, introduction, postscript, and reference section, the book also includes all-new translations of A-bomb literature by several atomic survivors.
Prayers in Stone: Nagasaki's A-Bomb Heritage Sites
David Petersen
Prayers in Stone
Nagasaki's A-bomb Heritage Sites
Dr. David Petersen

Prayers in Stone: Nagasaki’s A-bomb Heritage Sites

Prayers in Stone: Nagasaki's A-bomb Heritage Sites

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Note: Many of the monuments etc. in this book are on school grounds and other private property. If you are in Nagasaki and wish to visit them in person, be sure to request permission from the relevant authorities before entering.

Feedback to drdavidpetersen@gmail.com

Dedication

· To the late Dr. Tim Allen, a hardworking colleague who knew Nagasaki firsthand, and dedicated himself to the cause of peace

· To Mandy, as always, for putting up with more than her fair share

· To my student and teacher Haruka for her invaluable help with the translations

· To Richard Sugg and Noriko Hashimoto for their assistance, time and again

· To the Staff at the Nagasaki International Association, Nagasaki Municipal Library, the Nagasaki Atomic Bomb Museum, and to everyone else who contributed to a very memorable year

"…There is no way of comparing Atom Bomb damage with anything we've ever seen before" Note by Life Magazine correspondent Bernard Hoffman to his picture editor in September 1945

"I do not want the peace which passeth understanding, I want the understanding which bringeth peace." Helen Keller

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Scenes from the Annual A-bomb Memorial Services

Paper crane donations for peace, August 8th 2010

Women praying at the Hypocenter Monument

Foreword

Naturally I hope that you enjoy this guidebook, but honestly the process of preparing it has been a challenge, emotionally and otherwise. Not that writing a book is ever smooth sailing, especially when much of the resource material is only available in your second language. But research difficulties aside, I found that on this occasion, the experience of putting fingers to keyboard was accompanied by a curious sense of inertia, similar but distinct from writer's block. The obvious reason for this of course is the painful nature of the subject matter: the horrors of atomic warfare are hardly an inviting point of focus for an afternoon, let alone the months it took to get this book ready for print. Yet the writing of "Survivors: The A-bombed Trees of Hiroshima" came much more easily, despite the similarity of the subject matter.

It may be that the difference in my experience while writing these two books reflects, to some extent, a basic contrast in the way that the residents of Hiroshima and Nagasaki have come to terms with their respective heritage. To put it succinctly, in my four years in Hiroshima, the topic of peace studies (and by extension, the cruelty of war) was never far from the lips of the people I came in contact with on a daily basis. The atomic blast still reverberates in the psyche of the municipality, infusing peace efforts with an urgency as unprecedented as the event itself. Looking back, it makes sense that I would be caught up to a degree in this dynamism, and that it would propel me through the more difficult passages while putting together "Survivors".

Life in Nagasaki is, in comparison, a thing apart. There is a relaxed, ethereal mood to the place that seems to belie its status as the last A-bombed city on the planet. And while local activists and peace promoting NGOs are doing tremendous work on the global stage, the attitude in the streets seems to be that the best revenge is a life well-lived. Indeed, I have never been in a Japanese municipality that gears so much of its time and energy to festivals of one sort or another, creating in the process a whirlwind of pageantry that carries the visitor effortlessly through the seasons. In the face of such joie de vivre, my focus on wartime Nagasaki seemed almost morbid at times, at least as far as those I talked with were concerned, almost a dismissal of just how thoroughly the city's recovery efforts have succeeded.

Yet there are good reasons, I believe, for making a book like this available. Foremost in my mind is the visitor to Nagasaki from abroad, perhaps ashore for a few days or even less, someone who all too often has a keen interest in peace studies, but limited Japanese ability, and no idea what heritage sites to see beyond Peace Park. Hopefully such a reader will find in one of the many self-guided tours that follow a point of departure for exploring Nagasaki's unique history at a deeper level.

Another motivation in putting this material together was to highlight the strength of character of ordinary Nagasaki residents, who strive quietly and without fanfare to honor the dead while working to ensure a brighter future for their children. The scores of community groups that meet once a month, year in year out, to wash the stone markers commemorating their fallen neighbors. The schools that cultivate A-bombed trees in their gardens, and incorporate peace programs and events into the regular curriculum. And the many individuals that came forward to share their stories with me or help me with translations as I crossed and re-crossed the city collecting information over the course of a memorable year.

Finally, in keeping with the title of this book, I pray that the stories represented here will help to combat complacency about the threat of nuclear weapons, an attitude that is growing ever more pervasive as the collective experience of Hiroshima and Nagasaki fades into history. Indeed, surveying the current political climate, it seems hard to imagine that we who grew up before the fall of the Berlin Wall lived with the certainty that Mutually Assured Destruction was a potential reality at any time, day or night. Since the reorganization of the world stage, the MAD concept has fallen by the wayside, displaced in the collective consciousness by economic and environmental concerns, and the soporific distractions of consumerism and reality television[1].

Yet the danger of nuclear confrontation remains very real; the five nuclear-weapon states under the Non-Proliferation Treaty still maintain a collective stockpile on the order of 20,000 warheads, and the total number is considerably higher when non-signatories such as India, Pakistan, North Korea, and Israel are tallied. While this number is expected to decrease significantly over the next decade, the materials, equipment, and expertise required to create such weapons have never been more readily accessible on the global stage. There is simply no putting the genie back in the bottle.

Ultimately, an ongoing and vigilant commitment to peace education is the only approach strong enough to keep the horrors of nuclear warfare in the history books and out of the morning headlines. Disarmament must remain a priority, from the grassroots upward, as part of the stewardship required to live at peace in a nuclear age. And I know of no better way of ensuring that the stakes we are dealing with remain clear to each new generation than by revisiting the legacy of Hiroshima and Nagasaki at a personal level.

[1] How strange this paragraph sounds as I reflect on it from 2019, amidst the current spike in tribalism, racism, nationalism, and militarism. One can only pray that this cultural fever will break before nuclear weapons are again seen as an acceptable option.

Introduction

Background to the Writing

Oddly enough, Nagasaki is not the first A-bombed city I have called home. Quite awhile ago now, I was privileged to live in Hiroshima for a 4-year period, during which time I ended up gathering materials for what would eventually be published as “Survivors: The A-bombed Trees of Hiroshima”. More recently, when the opportunity arose to move back to Japan for an extended stay in Nagasaki, I jumped at the chance to experience life on a different island (Kyushu) and to put together a companion book about the A-bombed trees in that city.

After settling in and setting to work however, it quickly became apparent that “The A-bombed Trees of Nagasaki” was not to be. It is true that as in Hiroshima, a number of arborous survivors still grace the parks and gardens scattered throughout the city. But unlike Hiroshima, where the trees are registered precisely in a publically accessible city hall database, comparatively little information is available on their whereabouts in Nagasaki. And this, as I was to discover over the course of those first few weeks, turned out to be the case more often than not whenever I attempted to identify municipal heritage sites associated with the bombing. Which gradually led me to the realization that there is a discernible difference in the approach of these two cities to their respective wartime experiences.

As anyone who has lived in Hiroshima can attest, the horrors of war and the struggle for peace are themes that appear spontaneously, time and again, in everyday conversations with residents. Naturally, the same themes must also be very close to the hearts and minds of the people of Nagasaki, yet their grief is of an altogether different sort: quieter, more internalized, and less open to public discussion. Indeed, such topics are largely conspicuous by their absence in tourist brochures for example (obsessed as such literature was the year I was there by the dashing historical figure of Sakamoto Ryoma) and in the optimistic, forward-thinking mindset of the city in general. To paraphrase a comment by another person I met who had lived in both cities, Hiroshima is focused on the bombing; Nagasaki is focused on the success of its recovery.

This is certainly not to belie the tireless efforts of the many NGOs and individuals in Nagasaki who labor for peace day in and day out, locally and on a global scale. Anyone in doubt on this score is directed to the Nagasaki Atomic Bomb Museum, where the visitor can peruse a wall-sized list of grassroots and municipal activities spanning a number of decades. Yet the lack of overt references to A-bomb heritage, particularly in the downtown core, is an undeniable fact. And if this

reticence was apparent to me as a bilingual resident, how much more so to the scores of tourists I spoke with over my year in Nagasaki. Many of these visitors were committed to peace and determined to make the most of their trip to an A-bombed city, yet could find little guidance in English about what to see beyond Peace Park.

I thus decided that what was called for was a more practical introduction to as many sites as possible with a specific connection to the bombing - churches, temples, shrines, fountains, parks, cemeteries, statues, bells, bridges, peace flames, trees, museums, memorials, schools, and tunnels. While some of this heritage is common knowledge, a good portion remains tucked away on back streets, unrecognized by anyone except neighborhood committees. Identifying these places has required a good deal of research, and a bit of luck. But I believe that the legwork and perseverance was worth it, for the stories they tell deserve as wide a hearing as possible.

Stone monument in the grove near the A-bombed Magnolia at St. Francis Hospital

Reflections on the Municipal Spirit

Over the course of my year in Nagasaki, I came to identify a number of factors that contribute to what I see as the city's quieter, distinctly introspective approach to its A-bomb heritage. Perhaps the most obvious element is physical layout. In Nagasaki's sister city, the marker for the hypocenter of the atomic blast is a two-minute walk from the bustling commercial district of Kamiya-Cho. Hiroshima Peace Memorial Park, the largest area of greenery in the downtown core, is busy from morning to night with curiosity seekers and busloads of tourists in search of the museum and the iconic A-bomb Dome (originally the Hiroshima Prefectural Industrial Hall, now a UNESCO World Heritage Site). And importantly for the municipal character, this park is equally a respite for shopkeepers and salaried workers, housewives and school children, who come here to stretch their legs, eat their lunches, and listen to music. Using the park on a daily basis necessarily means weaving the imagery of the atomic bomb into the tapestry of everyday life. Consciously or not, the physical proximity forces one to reconcile the incomprehensible with the mundane.

In comparison, the physical layout in Nagasaki necessitates no such recurring effort. It is true that the crew of *Bockscar* initially targeted Tokiwa Bridge, located only a few steps away from the downtown shopping arcade, but the weather precluded the bomb's release, and the plane flew on for another few minutes before dropping its terrible cargo in the northern suburbs. As a result, the real damage occurred about 3 km away, primarily in the neighborhoods of Matsuyama and the Urakami Valley. Furthermore, Nagasaki is quite mountainous in comparison to the basin-like topography in Hiroshima, which means that the downtown area and neighborhoods to the south were (relatively) sheltered from the brunt of the blast force. As a result, the number of square kilometers reduced to rubble in Nagasaki was about half that in Hiroshima, despite the use of a more powerful bomb, and about 64% of the houses were reportedly undamaged.

In terms of the accessibility of wartime heritage, what this means for the contemporary visitor is that it is entirely possible to disembark at the international cruise ship terminal in southern Nagasaki, and then spend the day visiting the commercial district and a number of historical sites (such as Chinatown, Dejima Island, Glover Gardens, and the Dutch Slopes) all without encountering a single reminder of the bombing. Nagasaki Peace Park and the Atomic Bomb Museum await to the north, but it takes a conscious effort to add them to one's itinerary.

Incidentally, the impact of the space is also evident in the tone of the respective annual memorial services. The August 6th ceremony in Hiroshima is attended by thousands; the park swells with A-bomb survivors, relatives of the bereaved, national and international

dignitaries, and countless well-wishers, all sharing in a collective catharsis that must be experienced to be believed. The August 9th service in Nagasaki is a far more low-key affair, with dignitaries, relatives and other invited guests effectively segregated from the crowd at large. This is in part a reflection of the unusual layout of the park, which actually consists of a series of independent open spaces partitioned by roadways and spread over several city blocks. As a result of this design, only limited seating is available at the official ceremony, which means that the majority of tourists and activists are left to their own devices at a different location, out of earshot of the municipal program.

Another simple but influential distinction between the cities concerns the issue of precedence. At the risk of stating the obvious, Hiroshima was the first city to fall victim to the atomic bomb; Nagasaki, in contrast, was hopefully the last. Although I am not aware of any studies dealing specifically with these cities, it would not be surprising if the very human tendency for groundbreaking events to be afforded additional psychological emphasis has contributed at least partially to Hiroshima's command of the stage at peace rallies and in discussions of nuclear disarmament. And while Nagasaki has a long and venerable record when it comes to peace groups and participation in anti-war activities, the reality is that Hiroshima is expected to take center stage at such gatherings - an expectation that has, for the most part, become self-fulfilling prophecy.

In practical terms, the resulting disparity in funding has long served as a rationale in Nagasaki political circles for an emphasis on progress over preservation. A case in point is Urakami Cathedral, located only a few hundred meters from the hypocenter. Once considered the most splendid house of worship for Christians in Asia, the building was reduced to a burned-out shell by the bombing. In the aftermath, a decision was needed about whether to preserve the ruins and build elsewhere, or to tear everything down and start again on-site. The majority of the congregation believed that it was important for the cathedral to remain where it was, and therefore proposed that the ruins be moved to Peace Park. This idea was rejected by the city on financial grounds, and debate raged well into the 1950s. In the end, a small section of one wall was relocated to the park, the rest was demolished, along with the opportunity to preserve an iconic structure on par with Hiroshima’s A-bomb Dome. Sadly, this is by no means an isolated case, as attested to by the fate of the Michino Aid Station, the gun battery on Mt. Konpira, the Peace Park Cherry trees, the Kibachi Dormitory, and who knows how many other victims of political and budgetary concerns.

Speaking of Urakami Cathedral, it should be mentioned that Nagasaki is also distinguished from Hiroshima by a pervasive Christian tradition. Indeed, Nagasaki is today as much a city of churches as it is a city of

shrines or temples, making it unique in a country where less than one percent of people identify themselves with the Christian faith. Historically, the relative openness of the city to foreign trade has been matched by a commensurate interest in western culture in general and Christianity in particular. At the same time, this interest has often provoked resistance from the authorities, beginning in 1587 when the ruling daimyo had all foreign priests expelled and Christianity banned nationwide. Conditions improved somewhat in the ensuing years, as officials turned a dim eye to converts for the sake of trade, but persecution was again a fact of life from the early 1600's, with torture and execution very real possibilities for believers. Incredibly, rather than stamping out Christianity in Nagasaki, this oppression ended up searing the faith into the municipal character, along with a characteristic stoicism in the face of adversity.

In the context of the atomic bombing, the potential for solace afforded by familiarity with the gospels and a history of martyrdom is nowhere more evident than in the writings of Nagasaki's most prolific survivor, Dr. Takashi Nagai. The story of Dr. Nagai will be told in more detail later in our survey of the city's A-bombed sites. Suffice it to say here that as dean of radiology at the University of Nagasaki Medical College, the doctor witnessed the horrors of the blast firsthand, and in the aftermath, devoted himself to running one of the city's first aid stations for the atomic victims, while keeping careful notes on the unprecedented effects of the radiation. A few weeks later, exhaustion took its toll on his already frail health, and he retreated to a tiny hut built at his former home in Urakami.

Here, sick, recently bereaved, and facing an uncertain future, he might easily have succumbed to his wounds. Yet instead of dying, Nagai managed to focus his remaining energy on the only thing left to him, his faith as a Catholic. And turning from the darkness, he was to emerge from his hut (nicknamed *nyokodo*, roughly "Love Thy Neighbor") with an unshakable peace and a renewed commitment to serving humanity as a messenger of God's love. From this new perspective, the dead and wounded had not perished in vain. On the contrary, their terrible sacrifice became an act of atonement for the sins of a nation, and a world consumed with hate. Like the Christian martyrs of old, their passing would underscore the necessity for unconditional love (never more true than in the nuclear age), and point the way forward towards a new era of enduring peace.

The faith at the core of Dr. Nagai's writings, which he identifies as an extension of his life as a Catholic in Nagasaki, contrasts sharply with the restlessness that informs the essays of Tamiki Hara, a prominent spokesperson for the victims of Hiroshima. Like Nagai, this academic's immediate focus after the bombing was on documenting his experience with an almost clinical detachment. But here the comparison ends. At a

loss for a philosophical or spiritual context for his pain, Hara soon entered a self-destructive spiral of sleeplessness, agitation, and depression, fueled by survivor's guilt and a pessimistic outlook on the future of humankind. Increasingly distraught, he was to take his own life less than a decade later, preferring not to witness the A-bomb used again, as he was sure it would be, in the arena of the Korean War.

It is easy to argue that the contrast of tone in the writings of these two survivors is indicative of nothing more than their respective personalities. But I find it telling that a similar tendency is acknowledged in Japanese culture by the phrase *ikari'no'hiroshima; inori'no'nagasaki* which translates literally as "Hiroshima rages; Nagasaki prays".

Another factor that informs the attitude of Nagasaki residents to the bombing is a surprising acknowledgment of complicity with respect to the role of the city in the war effort. It is a documented fact that Nagasaki served as a strategic center for wartime production, with nearly 18,000 conscripted laborers (men, women, and youths) turning temple bells and scrap metal into a continuous supply of sea mines and torpedo parts. Meanwhile at the dockyards, local workers toiled in secret to complete construction of the *Musashi*, a Yamato-class battleship. To the municipality's credit, Nagasaki's importance in the war is detailed on any number of bilingual monuments, the Korean internment camp is acknowledged in peace studies programs, and it is well documented that many of the A-bombed primary schools had already been commandeered by the munitions factories. Wartime Nagasaki is even the subject of one of the peace tours held as part of the annual commemorative events each August.

Hiroshima was likewise destined to serve as an active military center, thanks to a policy of modernization in place since the Meiji Restoration. By the 1920's, the city was a base for heavy industrial production, providing it with a solid infrastructure that would lend itself to military use by the 1930s. The area around Ujina Harbor in particular served as a strategic point of departure for troops heading overseas, and the Army Transport Division was stationed here from the start of the Sino-Japanese War.

Yet in the case of Hiroshima, the legitimacy of the city as a military target will always be overshadowed by the moral ambiguity of the other criteria cited by the American army as a rationale behind the bombing, specifically: (1) The destruction of a large civilian populace would have a crippling impact on the Japanese psyche; (2) The city had escaped damage in previous bombing runs and so would represent a kind of pristine canvas for evaluating the effects of the blast; and most significantly (3) The ring of hills surrounding the central area would be expected act like a natural lens, heightening the destruction (and commensurate loss of life). Perhaps for these reasons, and the fact that

the bombers targeted the residential core rather than the military installations at the harbor, discussions of complicity are less common in Hiroshima, and when they do occur, tend to shift focus to nearby Kure city, which featured a naval training center and the dockyards for the battleship *Yamato*.

Finally, I would suggest that the low-key resilience so typical of Nagasaki residents stems at least in part from having weathered an unprecedented number of upheavals over the past 500 years. Beginning with the transformation from sleepy fishing village to the nation's primary contact point with the outside world, adaptation has long been a part of the municipal DNA, as new ideas poured in from China and the west, profoundly influencing local architecture and customs.

To touch on only a few highlights of an incredible saga, an early stint as a Jesuit colony was followed by a severe crackdown on Christianity by the central government, leading to the martyrdom of 26 believers in the late 1500s, and an official ban in 1614. A national policy of isolation followed, altering the municipal landscape again as the Portuguese were expelled and the Dutch were corralled onto Dejima, a small man-made island in the south part of the city.

By the 1700s, change was once more in the air, as the lifting of a ban on foreign books led to the reinvention of Nagasaki as a center of "Dutch learning", and a magnet for scientists and intellectuals from across the country. Perhaps emboldened by these new ideas, imperial loyalists and adventurers such as Sakamoto Ryoma called the city home in the years leading up to the Meiji Restoration.

Declaration as a free port in 1859 and as an official municipality in 1889 helped to usher in another transformation, this time into a shipbuilding hub and center for heavy industry. As with the rest of the country, it was inevitable that such manufacturing resources would be subsumed by the imperial war machine, which brings us up to the years before the bomb was dropped.

With a background this tumultuous, it is no surprise that change is at the heart of the municipal identity. Indeed, Nagasaki seems to revel in its many incarnations, as celebrations of Chinese culture jostle with Christian pilgrimages, tall ship regattas, and a mania for all things Sakamoto Ryoma. And I believe that this fluid character has helped the city come to terms with its darkest hour. To be sure, acknowledgement of the bombing can seem conspicuous by its absence, particularly in the midst of preparations for the next in the endless round of annual festivities. But joy is not necessarily a negation of sadness, and I wonder if the joie de vivre so evident here would be as sweet were it not for the city's triumph over unspeakable tragedy.

Structure of This Book

The 200-plus monuments, museums, parks, ruins, trees and so on discussed in this book are organized into 10 walking tours. The term "walking" should be taken loosely however, as we will be making liberal use of the convenient streetcar system and the national railway, and it should be acknowledged that some sites, particularly in Tour 10, can only be accessed by car. (And by plane for that matter, as the final tour includes Nagasaki-related places of interest in other cities, and indeed around the world.)

Tour 1 covers the three main regions in the Peace Park complex, the first and most important stop for visitors interested in exploring Nagasaki's A-bomb heritage. We begin with the *negai* Zone, or Zone of Hopes, which is where the annual Peace Memorial Ceremony is convened each August. Highlights include the iconic 10 meter tall Peace Statue by Seibo Kitamura, and the ruins of the Urakami Branch of Nagasaki Prison, which was the closest public facility to the hypocenter. This area is also home to a number of monuments donated from countries around the world in the spirit of international peace and goodwill. The Zone of Hopes is easily reached by catching the streetcar from the stop in front of JR Nagasaki, the main railway station and most convenient point of reference in the downtown area. The *negai* Zone takes about an hour to walk through.

The tour of Peace Park then moves to the *inori* Zone (Zone of Prayers), which is located a block to the south. This area features such iconic markers as the Atomic Bomb Hypocenter Monolith, the Flame of Peace, and a remnant of the wall from Urakami Cathedral, as well as a number of monuments dedicated to specific groups and literary figures. This zone also takes upwards of an hour to explore properly.

The last part of the introductory tour covers the *manabi* Zone, or Zone of Study, which is located across the road, five minutes to the east. In addition to more statues, A-bombed trees, and a flower garden, this area includes Nagasaki Atomic Bomb Museum and the new Nagasaki National Peace Memorial Hall. At least a few hours are needed to take in the exhibitions and audio-visual presentations.

Tour 2 crosses the highway and bridge to the west of Peace Park to look at places of historical significance along the banks of the Urakami River. There are stops at Shiroyama Primary and other A-bombed schools with strong ties to the peace movement, as well as parks, temples and shrines. Highlights include the statues, museum and A-bombed trees at Shiroyama, and the broken stone torii gate at Benzai Shrine. This is a long walk that could easily take the better part of a day; consider splitting it over several days or making use of taxis during the hot, humid summer months (May to September).

Tour 3 heads southeast from Peace Park to look at the neighborhood around Nagasaki University Hospital and School of Medicine. Sites of interest include the “Guest House”, the only building on campus that survived the bombing, and the original stone gateposts, which were scarred and dislocated by the blast. Monuments raised over the years by local communities are also featured. The stops on this tour are spread out, and the full walk would take about half a day.

Tour 4 surveys the neighborhoods within walking distance to the north of Peace Park. Here we find Urakami Cathedral, which figures so prominently in “The Bells of Nagasaki” by Dr. Nagai, and the Nagai Takashi Memorial Museum, which looks at the life and work of the city’s most prominent A-bomb survivor. There are air raid shelters, statues, and a small museum at Yamazato Primary School, as well as a number of memorials and A-bombed trees in the area. As with the previous tour, visiting all the sites on the list would take at least half a day.

Tour 5 takes advantage of the municipal streetcar and the national train line to visit tunnels, temples, parks, shrines, monuments and former aid station sites spread across the north end of the city. This tour requires the better part of a day, and offers a great introduction to the unique atmosphere in many of the old neighborhoods.

Tour 6 returns to Peace Park, and takes the municipal streetcar in the opposite direction to look at heritage sites located on the way back to JR Nagasaki Station to the south. Along the way there is a monument river walk, as well as a stop at Sakamoto International Cemetery and the iconic broken torii gate at Sanno Shrine. The points of interest are within easy walking distance of the streetcar line, and the whole tour takes about a half a day.

Tour 7 heads further south to explore the neighborhood around JR Nagasaki Station. This tour includes a beautiful temple walk, starting with Honrenji at one end and finishing with Eishoji at the other. Along the way, there are monuments and A-bombed trees, as well as stops in the historical Nakamachi area with its park and Catholic church. This tour takes at least a few hours to complete, and ends at the tunnels next to the Nagasaki Museum of History and Culture.

Tour 8 is based in the downtown area. It begins near Nagasaki City Hall, and travels west and south past the municipal library, the prefectural government offices, and Yume Plaza (a major shopping center) before ending at Dejima wharf. In addition to surveying monuments and trees, there are stops at the sites of several former aid stations. The highlight of this trip is the Shinkozen Aid Station Memorial, a small but impressive museum that operates free of charge on the first floor of the library complex. The stops on this tour are close together, and they can all be visited in a few hours.

Tour 9 completes the survey of downtown with a trip east and south, along the banks of the river leading into the commercial district. There are A-bombed trees at Koyeiji and other temples, as well as aid station memorials and other monuments raised by the local community. Of particular interest is a visit to “virtual ground zero”, the bridge that was originally targeted as the hypocenter but was spared due to inclement weather. Like the previous tour, this walk can be completed in a few hours at a leisurely pace.

The final section of this book (**Tour 10**) introduces a few harder to reach sites, at the northern and southern outskirts of the city and in the hills to the east. From there, it catalogs a series of stops nationally (Kitakyushu City, Osaka, Tokyo), and internationally (primarily in the United States) with special ties to Nagasaki and the A-bomb.

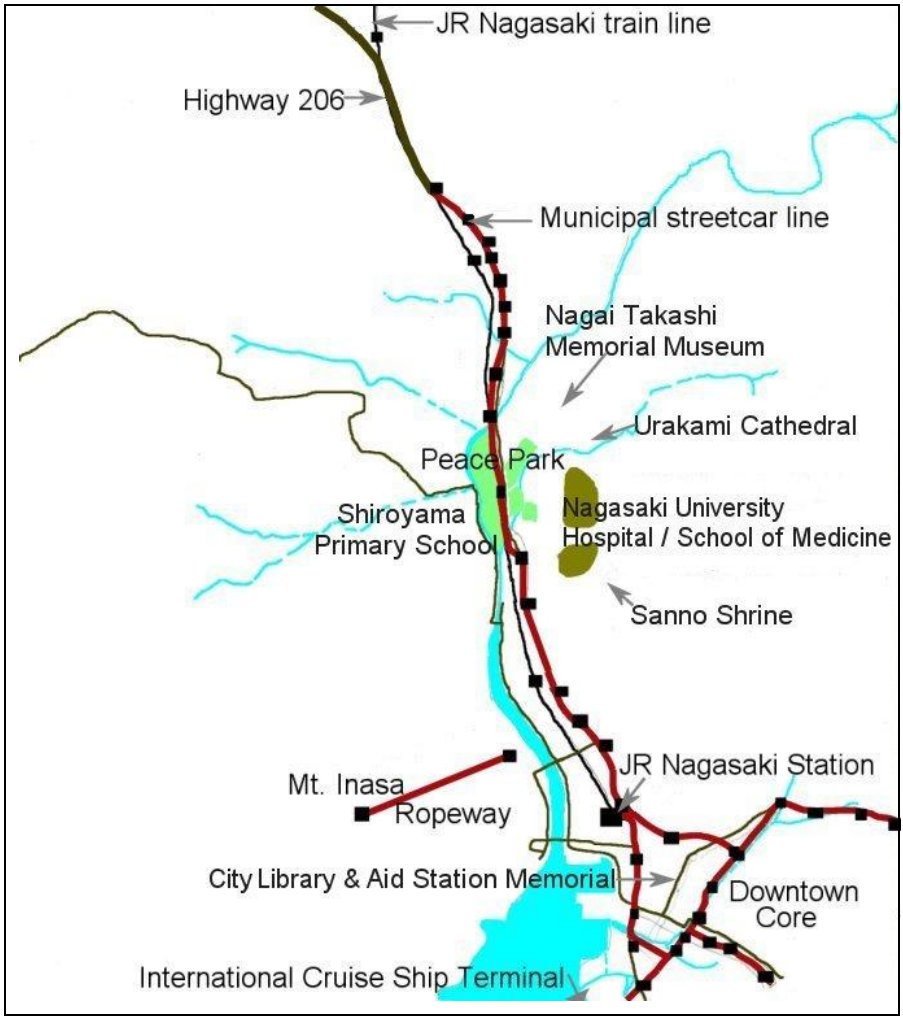
Additional Material

As transitions between each section, I have chosen short excerpts from the writings of three A-bomb survivors: Takashi Nagai, Tamiki Hara, and Sankichi Toge. All selections are from manuscripts available through the Aozora Public Domain Literature website (http://www.aozora.gr.jp), and the translations are my own. Photographs of the peace memorial ceremony are also provided as a meditation on the events of August 9th.

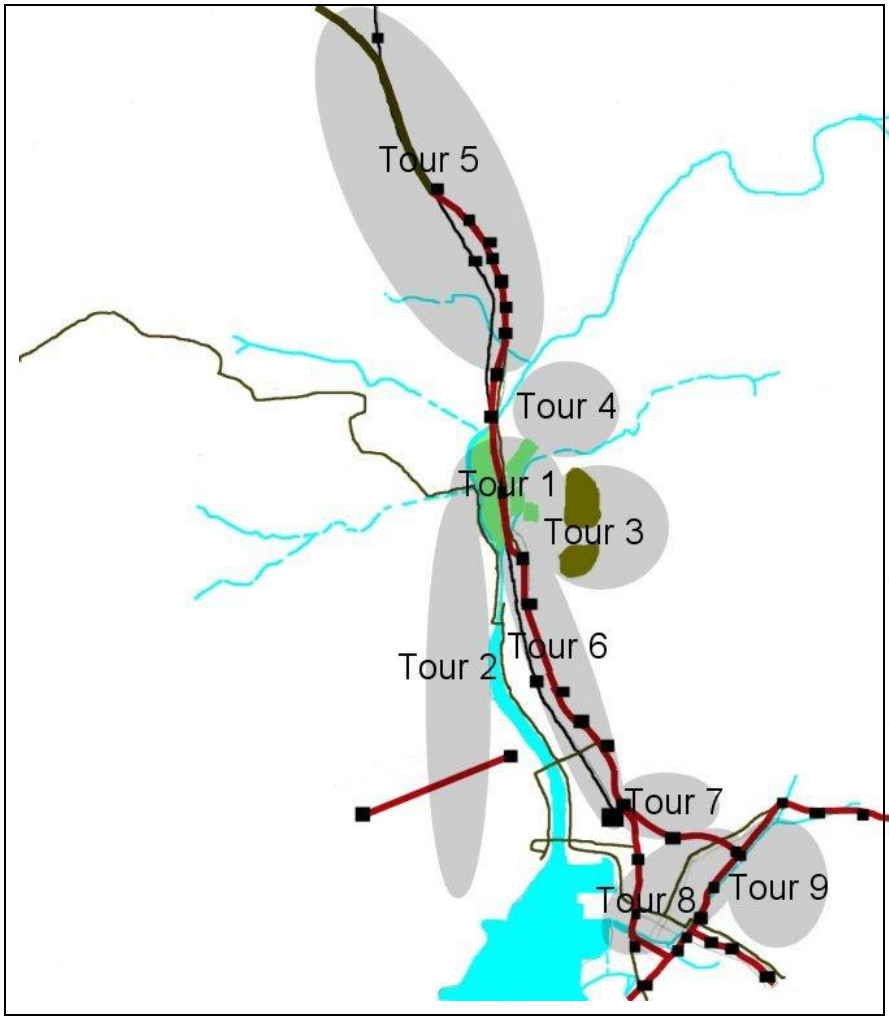
Recommendations to Those Short of Time

A significant portion of the foreign visitors to Nagasaki arrive on one of the many cruise ships that berth at the international terminal throughout the year. In this case, your stay in the city will be limited, and a natural question is how best to utilize that time. For anyone with a commitment to peace and only a few hours to spend here, I would recommend catching the streetcar north to Peace Park at Matsuyama-Machi Station to see the Peace Statue in the *negai* Zone, the Hypocenter Monument in the *inori* Zone, and the Nagasaki Atomic Bomb Museum in the *manabi* Zone. Check Tour 1 for directions and details. Then, if time permits, stop at Daigaku Byoin Mae Station on the way back downtown, and walk over to Sanno Shrine (directions in Tour 6) to see the one-legged torii gate and its beautiful A-bombed Camphor trees.

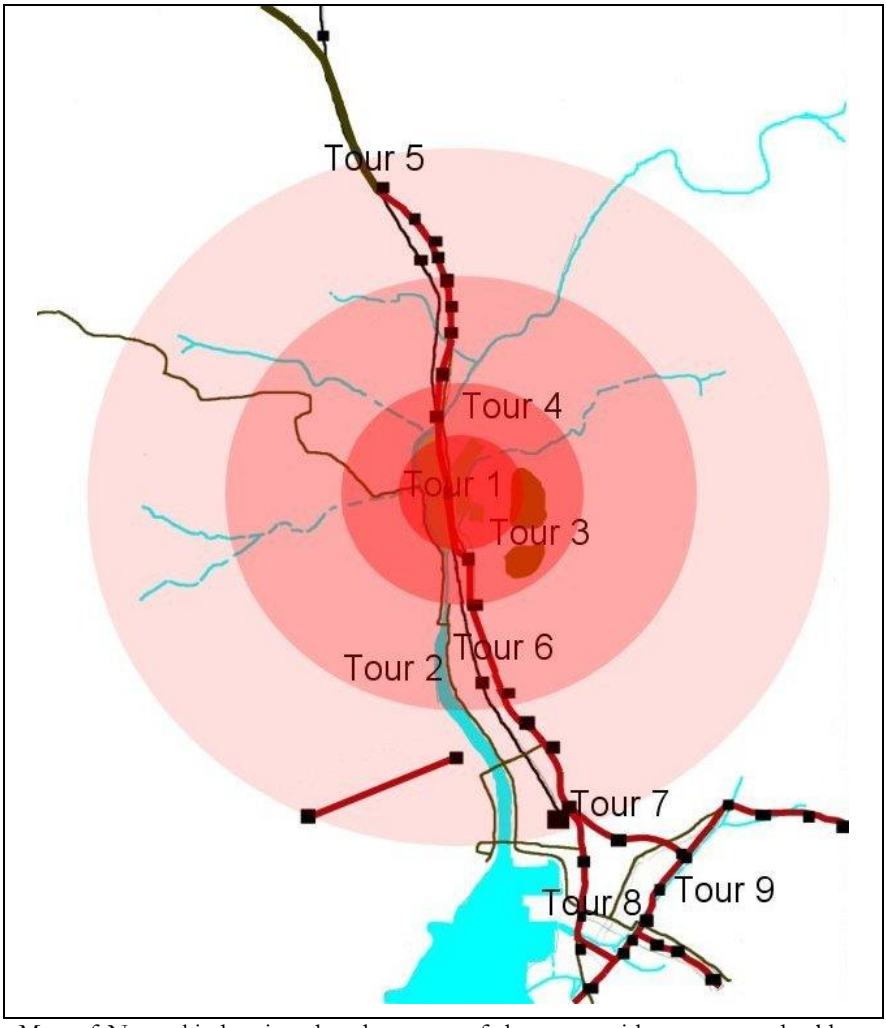
For a slightly more in depth experience, a trip to Peace Park can be followed by a walk west across the river to see the trees, memorials, and museum at Shiroyama Primary School (Tour 2), or a walk north to Urakami Cathedral or the Nagai Takashi Museum (both on Tour 4). Conversely, if you are really short on time and absolutely limited to the downtown area, then the Aid Station Memorial at Nagasaki City Library provides an intense introduction to life in the aftermath of the bombing. To get there on foot from the Hamanomachi shopping arcade, follow the map in Tour 8, or ask directions to the *Nagasaki’shiritsu’toshokan*.



Map of Nagasaki showing Peace Park in relation to JR Nagasaki Train Station and the downtown area



Map of Nagasaki showing the layout of the tours. (Many of the sites covered in Tour 10 are outside of the city center and so are not on this map.)



Map of Nagasaki showing the placement of the tours with respect to the blast radius. The circles represent 0.5 km, 1 km, 2 km and 3 km from the hypocenter (the inori Zone, Peace Park).

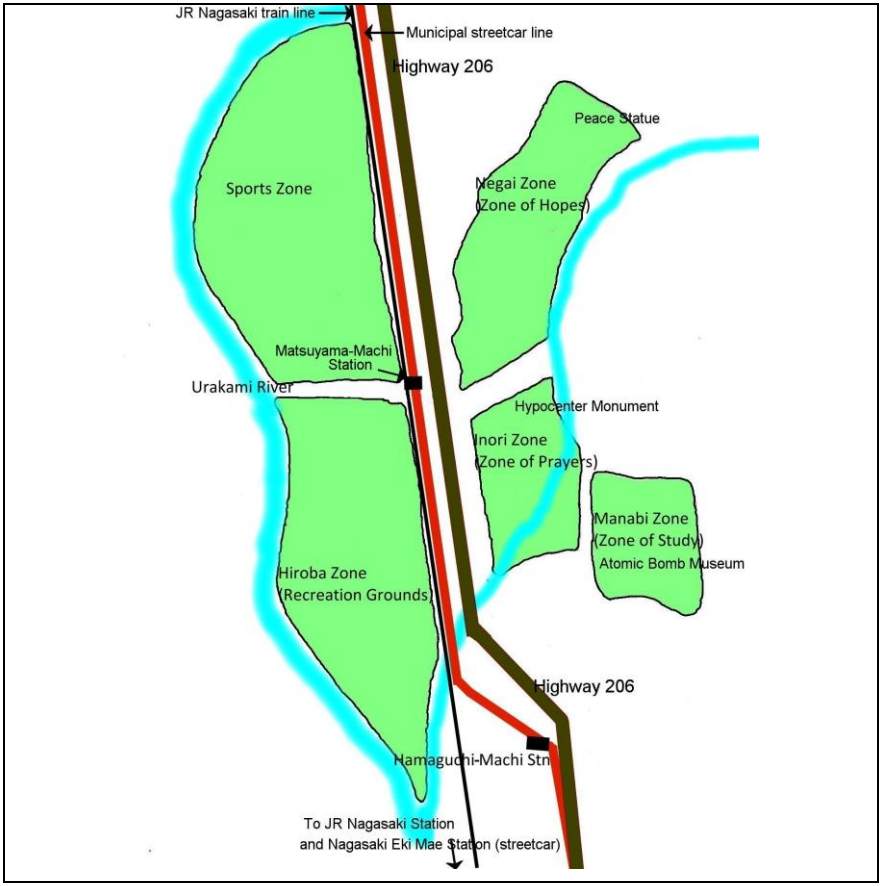
Excerpt from "The Bells of Nagasaki" by Dr. Takashi Nagai

"…Mr. Chimoto was atop Mt. Kawahira, cutting the grass. From here, he could look down on the Urakami district, on a fair incline 3 kilometers away to the southwest. Above its beautiful streets and hills, the midsummer sun shone as per usual. Suddenly, a strange, faint engine noise reached Mr. Chimoto's ears. Still gripping his sickle, he straightened up to look skyward. The sky was blue for the most part, but just overhead floated a single large cloud, shaped like the palm of one's hand. The engine noise had come from behind this cloud. And as he continued to look, it appeared. A B29. The tiny outline of an airplane, a solitary silver flicker, emerging from the point where the middle finger of the palm-shaped cloud would be. Altitude maybe 8,000 meters he thought as he looked on, when wait – something dropped. A single long, thin, black object. A bomb! A bomb! Mr. Chimoto dropped where he was, flat onto the ground. 5 seconds, 10 seconds, 20 seconds, 1 minute… considerable time passed as he held his breath.

Abruptly, there was a flash. It was incredibly bright. There was no sound. Gingerly, Mr. Chimoto raised his head. And there it was. Urakami. Where moments ago there had been nothing, a large clump of white smoke now floated above Urakami Cathedral, and the cloud was rapidly expanding. But what chilled him to the bone was that a single wave of unimaginable power was coming this way from the foothills of Urakami below the white cloud. The houses on the hilltops, the trees at the foothills, everything was being flattened, falling over like dominoes, crushed, blown away. And even as he looked on, the forest on the foothills just in front of him was flattened, as the wave raced up the hillside below Mt. Kawahira. What on earth! All he could think was that a large invisible rolling pin was tumbling along, flattening everything. "Now I'm done," he thought, as he clasped his hands, cried, "God! God!" and pressed his face against the earth. There was a tremendous noise, as his prostrate form was tossed into the air, and he was thrown violently against a stone fence in a field about 5 meters away. At this point, he opened his eyes and had a look around. All the trees in the area were snapped off at ground level; the trees, the grass, the leaves - everything, as far as he could see was gone, leaving only a desolate stench of pine resin."

Tour 1. Peace Park

Tour 1 covers the three main regions in the Peace Park complex. We begin with the negai Zone, or Zone of Hopes. Highlights include the iconic 10 meter tall Peace Statue by Seibo Kitamura, and the ruins of the Urakami Branch of Nagasaki Prison. This area is also home to a number of monuments dedicated to international peace and goodwill. The tour then moves to the inori Zone (Zone of Prayers), an area featuring such iconic markers as the Atomic Bomb Hypocenter Monolith, the Flame of Peace, and a remnant of the wall from Urakami Cathedral. We end this tour in the manabi Zone, or Zone of Study, which includes Nagasaki Atomic Bomb Museum and the new Nagasaki National Peace Memorial Hall.



Nagasaki Peace Park (then “International Peace Park”) was officially opened in August 1950, as part of a larger overall redevelopment plan for the city dating back to September 1946. In addition to such iconic features as the 10 meter tall Peace Statue, the Peace Fountain, the Hypocenter Monument, and the Nagasaki Atomic Bomb Museum, the park contains a number of statues contributed by international donors to the “Peace Symbols Zone” project established in 1978. More recently, the grounds and buildings underwent extensive refurbishment between 1994 and 1997, thereby marking the 50th anniversary of the bombing with a rebirth of the urban landscape. The new look is based on the concept of a green oasis (forest of peace). The approximately 18 hectare site is divided by roads and the streetcar line into five separate functional areas:

·The *hiroba* Zone (recreation grounds) takes up the southwest corner of the park. Bounded by the Urakami River to the west, the train tracks to the east and a roadway to the north, this highly popular athletics site includes facilities for track and field, archery, softball, and baseball. On the rare days when it is not crowded with runners and amateur sports enthusiasts, the large space plays host to outdoor theatrical performances and other civic events.

·The Sports Zone sits just north of the *hiroba* Zone, and takes up the northwest corner of the site. This large area is home to the municipal swimming pool, as well as a rugby and soccer field and the prefectural baseball stadium.

·The three areas to the east of the streetcar line are what most people think of as the peace park. The *negai* Zone (Zone of Hopes) to the northeast is a large open space set at the top of an imposing staircase. (Construction of an elevator began in October 2011, delayed somewhat by the discovery of forgotten air raid shelters). Home to the official peace memorial ceremony on August 9th every year, this rectangular section of the park is dominated at one end by the enormous Peace Statue and at the other by the Fountain of Peace. Ruins of the former Nagasaki prison are located here, as are a number of statues and trees donated in the spirit of enduring peace by countries and cities across the world.

·The *inori* Zone (Zone of Prayers) is back at street level, across the road to the south. Here, the towering black granite Atomic Bomb Hypocenter Monument and surrounding concentric rings set the stage for a solemn meditation on the folly of war. This section also contains the Flame of Peace and part of the ruins of Urakami Cathedral, and is dotted with memorial statues and plaques providing a variety of perspectives on the bombing.

·The *manabi* Zone (Zone of Study) is located across the street to the east of the *inori* Zone, and is reached either by crossing the intersection

or by taking the pedestrian underpass. This zone is so-named because it is home to the Nagasaki Atomic Bomb Museum and the Nagasaki National Peace Memorial Hall for the Atomic Bomb Victims, not to mention the Nagasaki City Museum of History and Folklore in the municipal Peace Hall. There are also several statues of interest here, as well as A-bombed and commemorative trees and flowers.

Part I – The *Negai* Zone

Heiwa Koen (Peace Park), the sign near the stairs leading to the *negai* Zone

The *negai* Zone (Zone of Hopes), also known as the "Aspiration Zone" or simply "Peace Park", is the best place to begin a visit to the entire complex. To get there from JR Nagasaki Station, walk across the overpass, board the municipal streetcar, either tram #1 (blue line) or tram #3 (red line), and head north (towards Akasako). The fare is 120 yen (or was in 2011), and there are day passes and a smart card available. Get off 8 stops later at Matsuyama-Machi Station, walk half a block to the east, and then cross the highway. The park itself begins at the top of a tree-lined double flight of stairs. Some of the more notable features of this zone are as follows:

Peace Fountain

Built with donations collected nationwide by Nagasaki City and the National Council for World Peace and the Abolition of Nuclear Weapons, Peace Fountain was inaugurated in August 1969, and rededicated after renovations in August 1985. No architect is listed. The shape of the spray suggests the wings of a dove, or the silhouette of a crane (paper cranes being associated in Japanese culture with

recovery from injury). The inscription is a quotation from an account of the bombing by Sachiko Yamaguchi. It tells of the incredible thirst of the victims, and how they would drink even filthy water to try to quench their suffering. The practice of offering water to the departed is echoed at several other places in the park. The plaque at the base is written in Chinese, English, Japanese, and Korean.

Peace Statue

With a height of 9.7 meters, this 30 ton bronze statue serves as an imposing focal point for visitors entering the park. The piece was completed in 1955 by Seibo Kitamura (b. 1884 d. 1987), a native of Nagasaki, and recipient of the Order of Culture for outstanding artistic contributions to Japan. Erected on the 10th anniversary of the bombing, everything about the work is symbolic. The right hand points upward to where the bomb exploded, while the left arm points the way forward to peace. The right leg is folded in meditation, while the left leg is ready for humanitarian action. The face suggests omnipotent love, while the eyes are closed in prayer for the deceased. The everyman quality is a deliberate appeal for hope transcending race, color, and creed. Visitors to the statue are encouraged to center themselves, acknowledge the reality of the bomb, and then move forward proactively to create a better world.

As with Peace Fountain, a flow of water at the base of the statue serves as recognition of the thirst suffered by the atomic victims. A description of the statue and a few words from the sculptor are written on plaques in Chinese, English, Japanese, and Korean.

Origami Crane Towers

The offering of paper cranes as a wish for world peace dates back to the story of Sadako Sasaki, who was exposed to radiation from the blast in Hiroshima at the age of 2. She became ill with leukemia at age 11, and began folding 1,000 cranes as a concrete expression of her wish for recovery. Sadly she passed away from the disease with only 644 cranes completed, but her story caught the imagination of people around the globe, and today, strings of brightly-colored cranes arrive at the peace parks in both Hiroshima and Nagasaki on a regular basis.

Two Origami Crane Towers, one on each side of the Peace Statue, were erected as a commemorative project by the Lion's Club

International (Nagasaki and Kyoto branches) on October 6th 1982. They are intended to console the victims, and stand as a prayer for global peace. The beautiful strings of cranes they contain are replaced throughout the year. The plaques at the base of each tower are written in Japanese only.

Ruins of Nagasaki Prison, Urakami Branch

At 100 to 350 meters from the hypocenter, Nagasaki prison was the closest public facility to the hypocenter. No architect is listed. The wooden buildings distributed over the 20,000 square meter site were completely destroyed, and much of the 4 meter tall, 25 centimeter thick surrounding wall collapsed. (A portion of this steel reinforced concrete wall is preserved on the outskirts of the park, a few dozen meters to the left of the Peace Statue.) All 134 people at the prison were killed, including 18 staff, 35 public housing residents, and 81 prisoners from Japan, China, and Korea. A separate memorial to these victims is located at the Nagasaki Detention Center in Shiratori-Machi (Tour 5). The outlines on the ground are the foundations of several buildings from the original detention center next to the exercise yard. Plaques describing the ruins are written in Chinese, English, Japanese, and Korean.

Charnel House & Monument in Memory of the Unknown Victims of the Atomic Bombing

This monument is actually located a short distance outside the park, across from the portion of the prison wall preserved to the left of the Peace Statue. No architect is listed. It was opened in March 1959 as a charnel house for the interment of the ashes of 7,000 unknown victims of the atomic bomb. The remains of others have been added over the years, and the tally now stands at 8,927. Services are held here annually with the assistance of the Buddhist Federation of Nagasaki, and the site is maintained by the welfare commission and the city through donations received from across Japan. A monument in English was added on August 9th, 1975, the 30th anniversary of the bombing.

Nagasaki Peace Bell

There is a strong symbolic connection between the ringing of bells and Nagasaki's recovery from the bombing, thanks in large measure to the survival of the larger of the two church bells at Urakami Cathedral, and its use by Dr. Takashi Nagai as a rallying point in the dark days following the explosion.

The bell tower in Peace Park was added in July of 1977 on behalf of the mobilized students, women's volunteer corps, conscripted laborers, and other citizens of Nagasaki who died because of the atomic bomb. A representative of the victims rings the bell once a month, and on the anniversary of the bombing.

Mr. Inosuke Hayasaki, a volunteer at the park, was working at an arms factory 1.1 km from the hypocenter when the blast occurred. He was thrown 14 meters, but considers himself lucky, as he was one of the few in the workshop to survive. He is often on hand to tell his story, and to encourage visitors to sprinkle water on the base of the tower as a symbolic offering to those like him who thirsted for water in the hours after the blast.

The main plaque with a message from the Nagasaki Prefectural Atomic Bomb Victim Registry Association, and the Nagasaki Prefectural Mobilized Student Victims Association, is in Japanese only. A smaller plaque describing Mr. Hayasaki's experiences is in English.

Monument to the Reconstruction of Nagasaki

Following the initial survey of the devastation, some observers were of the opinion that nothing would grow in Nagasaki again for at least 75 years. Determined to prove the pessimists wrong, the municipality initiated the Basic Wartime Recovery Plan in September 1946. The process of design and development was to continue for the next 28 years.

This memorial to the reconstruction effort was erected in November, 1975. The statue is meant to show a boy and girl gazing peacefully over the newly restored Urakami district. The sculptor, Nagasaki-born Naoki Tominaga, also contributed statues to the Zone of Prayers and the Zone of Study. As a point of interest, the models for the work are said to be Doctor Nagai's orphaned children. The name of the work on the base is in Japanese only.

Statue of a Maiden

The municipal government instituted a World Peace Symbol Zone project in 1978, and invited contributions from across the globe for permanent placement in Peace Park.

This marble statue, weighing 27 tons and standing over 3 meters in height, was donated to the park by the People's Republic of China, with sincere wishes for a long-lasting friendship between the two countries. It was erected in July, 1985. The sculptor's name is not given in English. The calligraphy in gold on the back of the piece shows the Chinese characters for "peace". It is signed by Hu Yaobang (1915-1989), former secretary-general of the Chinese Communist Party. There is also an inscription of a Chinese idiom that refers to the impenetrability of the human heart. The descriptive plaque is written in Japanese only.

Monument of Peoples <sic> Friendship

This contribution to the Peace Symbol Zone project was donated by the Peace Council of the former German Democratic Republic as a gesture of international friendship. The various scenes are meant to symbolize the deepening of ties between global citizens striving to ensure a happy, peaceful future. Unveiled on May 31st 1981, this 3.4 meter high sandstone piece was sculpted by Gerhard Rommel (b. 1934), a graduate of the College of Fine and Applied Arts in Berlin, and a pupil of Theo Balden and Heinrich Drake.

A Call

This 3.4 meter tall bronze was added to the World Peace Symbol Zone by the former People's Republic of Bulgaria on December 3rd 1980 as part of the ceremonies to mark Bulgaria's 1,300th anniversary. A woman, her arms stretched skyward, symbolizes the struggle of youth to forge international peace and harmony.

The plaques at the base are in Japanese and English, but the sculptor's name is not translated.

Joy of Life

This 2.4 meter tall bronze was donated to the World Peace Symbol Zone project by the former Czechoslovak Socialist Republic, and was unveiled on August 26th 1980. It shows a joyful mother lifting her child skyward. This piece is typical of the sculptor, Jan Hana (b 1927 d 1994). A prolific Czech artist, Jan preferred the classical style, and specialized in lyrical depictions of the female figure. His works can be found in the National Gallery in Prague, and throughout the world.

The plaques at the base are in English and Japanese.

Peace

This contribution to the World Peace Symbol Zone project was donated by the former Soviet Socialist Republic. Unveiled on June 1st 1985, the 2.5 meter tall work depicts a mother cradling an infant. The quiet tone of the statue suggests a maternal bond of peace and love. It was sculpted by Moscow-born Mihail Konstantinovich Anikushin (b 1917 d 1997). A member of the Academy of Arts of the USSR and recipient of the Order of Lenin, he is known for psychologically nuanced pieces, executed in a naturalistic style.

The plaques at the base are in Russian and Japanese.

Dedicated to Peace

Expressing the sincere wishes of the people of Brazil for lasting world peace, this donation to the World Peace Symbol Zone was presented to Nagasaki by the city of Santos, in conjunction with a number of Brazilian and Japanese organizations, on December 17th, 1988. The 1.6 meter tall granite piece features Japanese kanji meaning “Peace Prayers” or “Dedicated to Peace” inscribed in gold at the center of the map of Brazil. The plaques at the base are in English, Japanese and Portuguese, and no artist is listed.

Sun Crane of Peace

Contributed to the World Peace Symbol Zone by the Republic of Cuba, this 2.2 meter piece was added to the park on December 10th 1988. Executed in white cement and steel, it is the work of the outstanding Cuban sculptor and painter Jose Delarra. The disc of the sun represents the parallel themes of misery and hope; the faces of the atomic martyrs inside the globe contrast with the hope for peace symbolized by the sun's rays in the shape of a crane.

The plaques at the base are in English, Spanish and Japanese.

Infinity

This entry in the World Peace Symbol Zone project was donated by Ankara, capital of the republic of Turkey, on March 23, 1991 to mark the 100th anniversary of friendly relations between the two countries. The artist, Esber Karayaten, uses a couple holding hands to suggest the theme of global cooperation for peace and harmony. The 2 meter tall piece is made of iron, and the plaque provides an overview in English, Japanese, and Turkish.

Constellation Earth

Cast in bronze, this 1.8 meter tall piece was contributed to the World Peace Symbol Zone by the people of St. Paul, Minnesota in October 1992. The sister city affiliation between St. Paul and Nagasaki dates back to 1955 and represents the oldest such relationship in Japan. To illustrate the theme of global solidarity for peace, sculptor Paul T. Granlund (b. 1925 d. 2003) has created seven continents from the interconnections between seven figures. Copies of the statue at various locations in the US are discussed in Tour 10.

The plaque at the base is in English and Japanese.

Triumph of Peace over War

Unveiled in April 1996, and constructed in anticipation of the 50th anniversary of the bombing, “Triumph” was gifted to the World Peace Symbol Zone by the people of San Isidro, Argentina. The 2.1 meter tall piece, executed by artists from Carmen Arriola de Marin School, consists of a series of stainless steel boxes (representing chaos and death) surmounted by a bronze globe (showing the triumph of life).

The plaques at the base are in English and Japanese.

Protection of Our Future

Middelburg in southwest Holland shares with its sister city, Nagasaki, a long seafaring history, and served as port of origin for many of the ships that reached Dejima. And like Nagasaki, it too underwent a period of extensive reconstruction following the devastation of World War II. This bronze piece by the Dutch sculptor Peter de Jong (b 1920 d 1990) uses the form of a mother cradling her child to represent the importance of protecting present and future generations to ensure lasting peace. It was contributed in 1983.

The plaques at the base are in English and Japanese.

Monument to Peace

The city of Porto, Portugal, the second largest after Lisbon, was a port of origin for a number of ships that arrived at Dejima in centuries past. This 1.3 meter tall piece was donated to Nagasaki by its sister city in 1978, and was unveiled in March 1980. No sculptor is listed. As the inscription explains, it is intended as homage to the atomic bomb victims.

The plaques at the base are in English and Japanese.

Flower of Love and Peace

This striking 2 meter tall bronze was contributed to the World Peace Symbol Zone in August 1986 by what was then the People's Republic of Poland. The artist, Mariusz Kulpa (b 1946), uses the image of a flower growing out of stone to symbolize the phoenix-like resilience of life, which affirms itself when the world is at peace. Other examples of his works have been featured at International Culture Hall in Nagasaki, and at private galleries in Europe and the United States. The plaques at the base are in Japanese and Polish.

Hymn to Life

A gift to the World Peace Symbol Zone project by the city of Pistoia, Italy, "Hymn" was unveiled in July 1987. The 3.5 meter tall bronze shows a mother lifting up her baby, who is holding what is presumably a dove of peace. Pistoia, a walled medieval city in Tuscany, commissioned this work on the occasion of its participation in the first world conference of Mayors for Peace Through Inter-City Solidarity.

The plaque at the base provides commentary in English, Japanese, and Italian. The name of the sculptor is not translated.

Te Korowai Rangimarie (The Cloak of Peace)

A recent addition to the Peace Park, "Cloak" was erected in October 2006 as a gift of friendship from six local councils in New Zealand. The artist, Kingsley Baird, had previously designed the Tomb of the Unknown Warrior at the National War Memorial of New Zealand, and the Kiwi Anzac Memorial in Canberra, Australia. The 4 meter long stainless steel cloak, cut with a shimmering kowhai pattern, is ringed with a short poem by Jenny Bornholdt in English, Japanese, and Maori. The work is set above a base of Coromandel granite, greenstone, and gravel.

Part II – The *Inori* Zone

An offering of paper cranes at the Urakami Wall Remnant in the Zone of Prayers

Perhaps the most significant section of Peace Park, the *inori* Zone (Zone of Prayers) is labeled on most maps as "The Atomic Bomb Hypocenter". Like the *negai Zone*, it is reached from JR Nagasaki Station by switching to the municipal streetcar, heading north, and getting off 8 stops later at Matsuyama-Machi Station. Walk half a block to the east, cross the highway, and then walk right (south) for a half a block.

The *inori* Zone consists of three basic areas: an inner park (between the hypocenter and Midori-Bashi Bridge), an outer park (the other side of Midori-Bashi Bridge), and an upper park (the hillside leading up to the museum). Some of the more notable features in each area are described below:

Inori Zone - Inner Park

Stone Lanterns from Shotokuji Temple

Shotokuji was built in 1626 on a hilltop in Zenza-Machi, 1.5 km south of Peace Park. Affiliated with the Pure Land sect of Buddhism, the temple was named after the enshrinement of a statue of the Buddha reputedly carved by the legendary Prince Shotoku. The temple grounds used to be a cape prior to land reclamation, and old writings describe the bells on the dragon boats as they passed nearby. Zenza-Machi will be explored further in Tour 6.

The main hall was completely destroyed by the atomic bomb and firestorm, and only these stone lanterns were left standing. They were donated to the city as a reminder of the horrors of war, and were installed in the park in 1949.

Atomic Bomb Hypocenter Monolith

The 6.5 meter tall black granite monolith at the hypocenter of the atomic blast was erected in March 1961 to replace an earlier marker dating from 1945. The explosion, which occurred about 500 meters above this spot, was responsible for the deaths of at least 73,000 men, women, and children. Another 75,000 people were injured, and countless more would later develop radiation-induced cancers and other illnesses. The registry of atomic bomb victims in front of the monolith contains microfilm with the names of the victims to date. They total 124,191 as of August 9th, 2000.

The monument and grounds are a focal point for peace activists on the anniversary of the bombing and throughout the year.

There is no plaque in English on the monolith itself, although there are several in the immediate vicinity. The writing in Japanese on the rear wall reads, “Hypocenter of the Explosion from the Atomic Bomb” and the lettering in white on the registry reads, “The Names of the Atomic Bomb Victims Enshrined”.

Urakami Cathedral Wall Remnant

Once the largest Catholic church in east Asia, Urakami Cathedral is about 500 meters to the northeast of Peace Park. The location was originally chosen out of respect for the many Christians martyred in the Urakami area over the centuries. Although construction began in the late 1870’s, the Romanesque brick building was not completed until 1914. The twin bell towers were finished in 1925.

The atomic blast gutted the church, and killed everyone present. In the mid 50’s the government suggested that the ruins be preserved as an atomic bomb heritage site, and a new cathedral be built elsewhere, but the parishioners were insistent that historical continuity be maintained. Accordingly, this section of the south wall was moved here before reconstruction began in 1958. The sculptures at the top represent an apostle and (depending on the source) either Christ or St. Francis Xavier, patron saint of Catholic missionaries. The plaque at the base is in English and Japanese.

Ground Level at the Time of the Atomic Bombing

When the bomb fell on August 9th, the once quiet residential neighborhood of Matsuyama became a wasteland of scorched earth and melted glass. Nearby Shimonokawa River was soon dammed by the corpses of victims who expired as they searched for a drink of water.

During postwar reconstruction, 2 meters of topsoil was added to reinforce the park area. Some of this was removed in 1984 as part of an embankment refurbishment project, thereby revealing the surface strata from the bombing, preserved below. The original ground level contains broken pottery and tools, fused roof tiles, carbonized trees, and more than a hundred bones. The glass bubble blistering is testimony to the intense heat of the blast, which is estimated to have reached at least 2,000°C.

A number of bilingual plaques have been installed at the site, including one showing a panorama of the hypocenter taken in October 1945.

Commemorative Project for the 50th Anniversary of the Bombing

In 1996, the Nagasaki government initiated a project to strengthen the role of the park as an instrument for world peace. As part of these efforts, Nagasaki-born Naoki Tominaga (b 1913 d 2006) was commissioned to create a 50th anniversary commemorative work for installation in the newly christened Zone of Prayers.

Considered the father of contemporary Japanese interior design, Tominaga received the Order of Culture in 1989 in recognition of his outstanding cultural contributions. Here, the artist uses the form of a sickly child to represent the state of Japan at the time of the bombing. The figure of the mother is extending maternal support, much as the rest of the world assisted with Japan's transformation into a peaceful member of the global community.

The piece stands 5 meters tall on a 4 meter pedestal, and is made of bronze. It was unveiled in 1997, and the accompanying plaque is in English and Japanese.

Midori-Bashi Bridge

Straddling Shimonokawa River and its tree-lined promenade, the gentle arch of Midori-Bashi Bridge (Green Bridge) links the inner Zone of Prayers with the monuments and walking paths in the outer park. The commemorative plaque, erected in 1986 by Nagasaki International Culture Hall (and unfortunately written only in Japanese) is dedicated to the 1,860 citizens of Matsuyama-Machi who lost their lives that day, together with almost all the students and teachers from Nagasaki Industrial School (Tours 4 & 5), who had been conscripted by the military to dismantle houses upstream.

Inori Zone - Outer Park

Child Praying for Peace

Across the street on the other side of the bridge, a small flight of stairs leads to this memorial, which was added to the park in August 1967 by the Nagasaki Peace Crane Society.

The 4 meter tall marble statue shows a kimono-clad girl holding a folded crane. It is dedicated to the hope that Nagasaki's children will never again have to search for their mothers in the shadow of a mushroom cloud or hear the sound of gunfire, and that they will be blessed with perpetual sunshine. The artist, Dominican friar Hidekazu Tanaka (b 1909 d 1982) was born in Nagasaki prefecture, and was raised in the Catholic faith. A well-known figure in the field of religious iconography, he experienced the trials of the war firsthand, and dedicated his considerable talents to the welfare of others.

The base of the statue is rimmed with stones contributed from other Japanese prefectures and from 15 countries around the world. The name and dedication are in Japanese.

"Yes, we love peace, but we are not willing to take wounds for it, as we are for war"
John Andrew Holmes

Monument for Korean Atomic Victims

This black granite piece was erected in August 1979 by the Nagasaki Association to Protect Human Rights of Koreans in Japan.

As part of Japan's incursion into the rest of Asia, Korea was occupied in 1905, and annexed from 1910 to 1945. During this time, more than 5 million Koreans were conscripted under the Japanese mobilization laws, and by the end of the war, over 2 million Korean immigrants and/or forced laborers were living in Japan. The majority of these civilians toiled under atrocious conditions in military centers such as Nagasaki, where upwards of 20,000 Koreans are estimated to have been exposed to radiation from the blast.

The gold lettering reads, "In Memory of the Korean Atomic Bomb Victims in Nagasaki", and explanatory plaques are provided in English, Japanese, and Korean. There is also a smaller monument nearby, carved from rough-hewn stone and dating back to December, 1959.

Monument to Peace and Renunciation of War

Erected in August 1987 by the National Federation of Construction Workers' Unions and the Nagasaki Construction Industry Labor Union, this 4 ton natural stone monument is dedicated to the many conscripted laborers who lost their lives in the atomic blast. It was also raised as a pledge to contribute to world peace and the abolition of all nuclear weapons.

The name of the monument is inscribed in black lettering, and is accompanied by a dedication reading, "Cenotaph for the Construction Worker Victims of the Atomic Bomb". The explanatory plaque at lower right is in Japanese only.

Cenotaph for A-bombed Telecommunications Workers

Built with donations solicited from telecommunications workers nationwide, this cenotaph was unveiled in August 1975 to coincide with the 30th anniversary of the bombing. The black granite base has three sides, representing (i) the atomic victims, (ii) present and future telecommunications workers, and (iii) citizens of Nagasaki and the country as a whole committed to enduring peace and the abolition of nuclear weapons. Above this literal and symbolic base stands a bronze flame of peace, which is framed on two sides by racks adorned with strings of thousands of paper cranes.

The name of the monument is inscribed in gold letters, and the short poem on the base affirms an undying commitment to disarmament. All writing, including the explanatory plaque, is in Japanese only.

Monument to Sumako Fukuda

The poet Sumako Fukuda was born on March 23, 1922 in Hamaguchi, a suburb of Nagasaki very close to where Peace Park is now located. At the time of the bombing, she was working in the administration office of a local high school. Although she survived the atomic explosion, the exposure to radiation resulted in erythema, a crippling disease that would plague her until her death in 1974 at the age of 52. Throughout her literary career, Sumako remained firmly committed to the cause of peace, and worked tirelessly to underscore the very real threat of nuclear annihilation.

Nearly 1,000 people nationwide contributed to the establishment of this monument, which was erected in August 1976. Three plaques are provided; two give a bilingual overview of her life story, while the third (in Japanese only) is an excerpt from her work *Genshiya* (“Atomic Plains”).

Memorial to All Foreign War Victims in Nagasaki

The majority of the victims in Nagasaki were Japanese civilians, but there were also thousands of conscripted Koreans living here, as well as Chinese laborers and merchants, and English, American, Australian, Dutch, and Indonesian POWs. On August 9th, 1945, they joined the tens of thousands of other allies who had already died in Japanese labor camps.

This monument was erected in December 1981 on the 40th anniversary of the start of the Pacific War. Funded through donations from Japan and abroad, it is dedicated to all the foreign war dead in Nagasaki, and to the memory of the Polish Franciscan friar Rajmund Kolbe, who died at Auschwitz. The title and dedication are in English and Japanese, but the explanation is written in Japanese only.

Memorial to the Railway Victims of the Atomic Bomb

The municipal train service was an important part of the war effort in Nagasaki, as it shuttled mobilized and ordinary laborers to the dockyards and weapons factories. Many of the train conductors were conscripted minors, some as young as 10 years of age. They and their passengers perished in the bombing as the trains rolled through the Urakami area.

The base of this unusual monument is lined with railway paving stones. Tram rails are laid at the front, and are also used as the support ties for the display of paper cranes. The wheels embedded in concrete are from a wartime tram, and the monolith is made of natural andesite, a stone quarried from nearby Goto Island, home to many of the victims. The characters in gold lettering give the name of the monument, and there is unfortunately no explanatory plaque in English. This memorial was erected in March, 1987.

Stone Embankment at Hamaguchi-Machi Streetcar Stop

This was a busy residential area back in 1945, and tram lines connected Matsuyama, Urakami, Ohashi, and other neighborhood stops with the Nagasaki Medical College Hospital. When the bomb was dropped, at least four streetcars were on the lines between Matsuyama and Hamaguchi (in the vicinity of the park), and hundreds of passengers and employees perished.

This memorial was constructed when the national highway was widened in 2000. It uses part of a local stone embankment originally constructed to smooth out the difference in level between the tracks and the road on the stretch between Hamaguchi and Shimonokawa. A bilingual plaque was added in 2003.

Inori Zone - Upper Park

Cherry Tree Monument

To reach the upper section of the *inori* Zone, return to Midori-Bashi Bridge and take the large staircase to your right. The first monument on your left hand side as you climb the stairs is dedicated to the many Cherry trees that were planted here just after the war, in defiance of skeptics who said that the blast site would remain a wasteland for decades. Sadly, these hardy trees were either cut down or removed during revitalization work in 1996. Nagasaki is all about progress…

This monument was erected in November 2002, primarily through the efforts of a calligraphy club supervised by local artist Atsuko Maeda, whose work has appeared in a number of exhibitions. In addition to spearheading the installation of this memorial, Atsuko hosts a Cherry Tree Appreciation Party here each spring, an event which is popular with everyone from politicians to performers.

The writing in Japanese is a tribute to the dead, a prayer for peace, and a dedication to the healing power of Cherry trees.

The Flame of Peace

In August 1983, the Greek government gave special dispensation for the Olympic Flame to be brought to Nagasaki, as a pledge that this would be the last city to suffer the horrors of an atomic bombing. The Flame was received by a gathering of 2,000 people, and proved so popular that a grassroots movement was started to keep it burning here in perpetuity. To this end, contributions were solicited worldwide, and the Flame of Peace was finally unveiled in 1987.

The Flame will remain lit until global disarmament is complete, and is of particular interest each summer when it serves to light the lanterns used for the memorial ceremony on August 8th.

The concrete base is adorned with blue tiles decorated by a number of peace groups and ordinary citizens. Plaques are provided in English and Japanese.

Mother and Child of Peace

Erected in August 1987, this 2.6 meter tall, 4.3 meter long metal relief is dedicated to the tens of thousands of women of Nagasaki who began by praying for victory, yet ultimately became casualties of the fires of war. The monument is dedicated to their suffering, and the pledge to rid the world of the ongoing threat from nuclear weapons. The artist, Minoru Kinjo, lost his father in the war, and is renowned for his controversial 100 meter relief depicting scenes from the Battle of Okinawa.

The accompanying black granite plaques are in English and Japanese.

Washington Cherry Tree Monument

In 1912, the mayor of Tokyo, Mr. Yukio Ozaki, and the famous chemist, Dr. Jokichi Takamine, presented the government of the United States with 12 cultivars of Cherry trees, to be planted in the vicinity of the Potomac River as a gesture of friendship and peace. The Cherry trees thrived in their new environment, and are now appreciated by over a half a million visitors each year.

In August 1999, 87 years later, an offspring of the original trees was returned to Japan through the initiative of the Lions

Club International, East Nagasaki branch, in celebration of their 35th anniversary. The granite plaque is in Japanese only.

Second Generation A-bombed Camphor Tree

On the rise just above the Washington Cherry tree stands a descendant of the two giant Camphor trees at Sanno Shrine (Tour 6). It was planted here in August 2003 as part of a nationwide initiative to celebrate the 20th anniversary of the National Council of Japan Nuclear Free Local Authorities. It is one of 56 second-generation Camphor trees distributed across Japan during this project.

The National Council is very active in the antinuclear movement, and regularly accepts requests for second-generation seedlings, cultivated either from the Sanno Camphor trees, or from an A-bombed Chinese Parasol once located in the garden of the Telecommunications office in Hiroshima. (See “Survivors: The A-bombed Trees of Hiroshima”.)

Monument to Yoshiho Hata

This monument was established in August 1977 at the behest of the local chapter of the Yamanami (“Mountain Range”) Tanka Club, as a means of honoring the poetry of Nagasaki native Yoshiho Hata. The *tanka* or “short poem” is a type of Japanese verse dating back at least as far as the 6th century CE. When translated into English, a tanka poem typically consists of five lines and 31 syllables, with a 5-7-5-7-7 pattern. The piece inscribed on the monument describes daybreak over scorched trees on a hilltop following the blast. No English translation is provided.

Monument to Takami Oyama

The poet Takami Oyama served as the editor of the literary magazine *Tanka Nagasaki* for a total of 53 years. This Chinese basalt monument was unveiled in April 1993 in tribute to Oyama's contributions to regional culture and the cause of nuclear disarmament. In the inscribed verses, the writer notices a human shadow seared into rock by the atomic blast. No English translation is provided.

Monument to the Poem "The Nagasaki Atomic Bomb"

Erected in September 1992 as a collaborative effort of the North Nagasaki and North Kyoto branches of the Lions Club International, this stone monument is dedicated to the memory of the poet and physician Getsujo Matsuguchi (b 1887 d 1981). Dr. Matsuguchi was born in Fukuoka, and from an early age demonstrated a talent for Chinese poetry, painting, and calligraphy. The verses inscribed here (in the poet's own hand) were written by Matsuguchi on a visit to Nagasaki in 1958. They describe the horror of the blast and ensuing fires, the unfathomable suffering of the victims, and the perversion of human culture that is the atomic bomb. No English translation is provided.

A-bomb Haiku

The terse Japanese poetic form known as *haiku* traditionally consists of only three lines, with a *morae* (roughly "syllable") pattern of 5-7-5. A haiku usually juxtaposes two distinct images, and incorporates vocabulary with a seasonal reference.

This 1.8 meter tall monument is inscribed with haiku verses composed by 12 different authors, only some of whom were born in Nagasaki. It was erected by the Nagasaki Prefectural Haiku Association in August 1961, and was relocated here in June 1988. The plaques are written in Japanese.

The writers include: Atsuyuki Matsuo (b 1904 d 1983), who lost his wife and children in the bombing, and whose poetry is featured on several other monuments in the park; Hiroshi Shimomura (b 1904 d 1986), the editor of several literary periodicals in Nagasaki; Saitama native Kaneko Tota (b 1919), a renowned editor and businessman, recognized in 2008 for his outstanding contributions to Japanese culture; and Nagasaki-born Haruto Kuma, whose work is featured on the Haruto Kuma Haiku Monument.

Peace

In the years following the bombings, the young people of Nagasaki and Hiroshima organized a series of youth conferences, at which they officially proclaimed their antiwar/antinuclear stance while reaffirming their commitment to revitalize the two war-ravaged cities.

This monument was initially erected on the 40th anniversary of the bombing of Nagasaki by youth group members from the May 1950 meeting. It was subsequently moved to its present location in August 1994. The large gold lettering spells “Peace”, and the explanatory plaque is in Japanese only.

As a matter of interest, there are two corresponding memorials in Hiroshima, dedicated to the 1949 and 1975 youth congress meetings respectively (Tour 10). The first is on the south side of Peace Boulevard, and the second is now near the Hiroshima Youth Center. The latter was constructed with A-bombed granite handrails from a municipal office building, and is planted round with hydrangeas, the flower of Nagasaki.

Nurturing Peace and an Antinuclear Sentiment

Standing 97 cm tall on a natural stone base, this bronze statue by artist Kanji Tanaka was raised in March 1991 through the fundraising efforts of the women’s branch of the former Nagasaki Prefectural Labor Relations Center, now the Peace Center. The girl is said to be watering the seeds of vigorous health and a peaceful, nuclear free world. The dedication is in Japanese only.

Requiem for That Summer Day

Artist Yukio Inoue was at home, 2.3 km from the hypocenter, at the time of the blast. The 1.3 meter tall bronze of a child with the dove of peace is dedicated to the total elimination of nuclear weapons from the face of the earth. “Requiem” was commissioned by the Nagasaki Prefectural Association of Retired Female Teaching Staff, and was added to the park in March 1997. The plaque is in Japanese only.

People at Peace

The West Nagasaki and West Hiroshima branches of Lions Club International joined forces to erect this monument in February 1984, in commemoration of the fraternal relationship between them, and as a pledge to work towards enduring world peace.

The plaques are in English and Japanese, and the artist is not listed.

50th Anniversary Memorial

This 2 meter tall natural stone monument was erected in December 1996 by the Nagasaki A-bombed Youth Association, a group whose members have been instrumental in providing Japanese schoolchildren with firsthand accounts from “storytellers” (survivors of the atomic blast). The gold lettering reads, “Memorial on the 50th Anniversary of the Atomic Bombing: Conveying Our Hopes for Peace to Posterity”. The dedication, also in Japanese only, talks of the dangers of war and nuclear weapons, and calls on youth, who bear responsibility for the future of our planet, to live in peace.

Haruto Kuma Haiku Monument

The poet Haruto Kuma was born in Nagasaki in December 1915. After graduating from the pharmaceutical department of Nagasaki College of Medicine, he served in the Japanese medical corps before entering the newspaper business, where he worked until his death in 1990. He was a celebrated haiku master, oversaw a number of literary publications, and was frequently called on to judge haiku competitions.

This stone monument was erected in his honor in 1992 by the "Saturday Club" of haiku enthusiasts. It is inscribed with one of Kuma's most famous antiwar poems, which describes the devastation and renaissance of the Urakami region. The plaques are in Japanese only.

Atsuyuki Matsuo Haiku Monument

This unusual double monument was erected in October 1989 as a tribute to the poet Atsuyuki Matsuo (b 1904 d 1983). The smaller stone is inscribed with seven verses from his "Poems on the Atomic Bombing", a work that documents his horrific experiences in the hours and days following the blast.

The first verse was written on August 10th, when he discovered his wife, gravely injured, with the bodies of two of his children, aged 1 and 4. The fifth verse concerns the death of his eldest son, a junior high school student, in an air raid shelter shortly thereafter. In the sixth haiku, which is repeated on the large natural stone to the left, he learns of Japan's capitulation as he contemplates the still-smoldering ashes from his wife's cremation.

The monuments are unfortunately not translated.

"War is a poor chisel to carve out tomorrow" Martin Luther King, Jr.

The Devastation of North Hamaguchi-Machi

In this etching, installed in the park by Nagasaki International Culture Hall in August 1986, artist Tsuruhiko Shimada (best known for the antiwar painting “Hiroshima Horse”) draws on the testimony of A-bomb survivor Sumiko Kiyota to depict the very human aftermath of the atomic explosion. Sumiko returns to her home in the once prosperous residential neighborhood of North Hamaguchi-Machi only to find the charred remains of her father, sprawled in the kitchen, and the corpse of her mother, still seated upright, in an adjacent room. She also learns that her only sister, aged 13, has died in a nearby air raid shelter.

The monument is offered as a prayer for the repose of all who died in the bombing, and in the hope that their stories will never be forgotten. No English translation is provided.

Shuoshi Mizuhara Haiku Monument

The poet Shuoshi Mizuhara (b 1892 d 1981) was born in Tokyo and trained there as a physician. Mizuhara chaired a number of literary publications and haiku societies, and was decorated for distinguished cultural service. The haiku on this monument was written by the poet after seeing the ruins of Urakami Cathedral on a visit to Nagasaki in 1951. The 2 meter tall serpentine piece was erected as a tribute by the Nagasaki *Ashibi* (Lily of the Valley) literary club in 1976. No English translation is provided.

"It is the job of thinking people not to be on the side of the executioners" Albert Camus

Part III – The *Manabi* Zone

One of roses in the *Manabi* Zone cultivated in honor of Anne Frank

The *manabi* Zone (Zone of Learning) is so named because it is home to the Nagasaki Atomic Bomb Museum, the city's primary resource for peace studies. But there is more to see here, such as the new Nagasaki National Peace Memorial Hall for the Atomic Bomb Victims, and the gardens between the two buildings.

If you are continuing the tour from the previous page, simply cross the street, and walk back a half a block to the entrance to the museum. Otherwise, if you are starting from JR Nagasaki Train Station, take the municipal streetcar north (heading to Akasako), get off 8 stops later at Matsuyama-Machi Station, cross the highway to the east, and walk south to the Hypocenter Monument. Then cross Midori-Bashi Bridge at the opposite side of the park, and climb the large staircase to the left. The museum entrance is at the top of the second flight of stairs.

It is also possible to get off the municipal streetcar one stop earlier at Hamaguchi-Machi Station, cross the street, and follow the signage up the steep hill. The museum is about 10 minutes away.

Nagasaki Atomic Bomb Museum

The first museum to be erected near the hypocenter opened its doors in 1949, only four years after the bombing. It was supplanted in 1955 by Nagasaki International Culture Hall, a multipurpose venue constructed as part of the comprehensive redevelopment plans in place at the time. Culture Hall was demolished in the mid 90's to make way for the present building, which opened to the public in 1996.

The Atomic Bomb Museum consists of three levels, two below ground and one above. In addition, the roof has been converted into a garden park, with walkways providing access to the remainder of the *manabi* Zone. The first floor houses the reception counter, library, and cafeteria. The lounge, video room, study space, lecture hall, and bookshop are on the lower floor, and the permanent and supplementary exhibits are on the bottom level.

The main exhibition space is divided into four sections.

A. August 9th 1945 deals with the many historical faces of Nagasaki, from the arrival of the Portuguese sailing ships in 1571, through its development as an international trading port, and then its transformation under the gathering storm clouds of the Sino-Japanese Wars and World War II.

B. Damage from the Atomic Bomb uses wall-sized videos and large-scale exhibits to drive home the destructive power unleashed over Nagasaki.

C. Towards a Nuclear Free World covers the period of strife between 1931 and August 1945, and gives visitors an opportunity to think about nuclear weapons and the need for peace.

D. Video Rooms run continuous short features, some in English, dealing with Nagasaki on the day of the atomic bombing, the global threat of nuclear weapons, and the development of the peace movement.

For information on admission fees and opening hours, check the English version of the museum website:

https://nagasakipeace.jp/english/abm.html

https://www.facebook.com/nagasakipeace

or phone 095-844-1231.

Anne Frank Memorial Rosebushes

The diary of Anne Frank was an immediate success in Japan when it was first published here in 1952, and has remained popular ever since. Like the testimony of the survivors of the atomic bombs, her story brings to life the terrible cost of war.

In the early 1970's, a Belgian horticulturalist created a new type of rose in Anne's honor, and presented it to the girl's father, Otto Frank. Over the next few years, Otto gave several of these orange "Souvenir d'Anne Frank" rose bushes to people in Japan, and this variety can now be found in gardens in Hiroshima, Nagasaki, and a number of other cities.

The Anne Frank roses in Peace Park are found near the entrance to the garden on the roof of the Atomic Bomb Museum. Two cuttings were provided by a volunteer group from the Holocaust Museum in Fukuyama, Hiroshima Prefecture in 2002, and one was donated in 2006 by the group responsible for erecting the nearby statue entitled "Children Trusting in the Future", to commemorate the 10th anniversary of its installation.

The roses bloom in May and June, and again in October and November. The plaques are in Japanese only.

Children Trusting in the Future

The 3 meter tall statue nearby is based on a painting called "A Sad Farewell" by Hiroshi Matsuzoe. "Farewell" shows the bodies of two kimono clad girls about 10 years old, lying on timber in a field about 4 km from the hypocenter. They are awaiting cremation. Matsuzoe painted the work from memory, about 29 years after the bombing.

In 1995, Ayabe Junior High School in Ayabe, Kyoto was contacted by a local resident, the elderly mother of one of the girls in the painting. She told them that it was her wish to erect a monument in Nagasaki, as a tribute to the war-stricken youth of Asia, and to those who now strive for world peace. The community was inspired by her story, and raised the funds to erect this statue in 1996.

A-bombed Azalea and White Pine

The Yodogawa azalea and white pine in the rooftop garden were originally located at the residence of a Mr. Misao Ikeda, who lived 1.1 km from the hypocenter. Mr. Ikeda was deployed in Shanghai at the time of the bombing, and only learned of the demise of his family on his return the following year. He donated these plants to the city in 1985, the 40th anniversary, as a living reminder of the futility of war. The bilingual plaque was erected in April 1996.

These plants are two of dozens of A-bombed trees scattered throughout the city, only a fraction of which are recognized with official signage.

Statue for Atomic Victims Who Were Students and Teachers

When the bomb detonated on August 9th, it took the lives of at least 100 teaching staff, 1,900 conscripted students at work in factories, and 5,800 young children, who died at home. Here, Nagasaki born Naoki Tominaga (b 1913 d 2006) has created an imposing monument in their memory. The giant on the upper tier is warding off the threat of nuclear weapons while the four children cry out for peace. The pillar flanking the work on the right represents praise for human life, and the one on the left is in praise of world peace. Both pillars are capped with doves of peace, and are draped year-round with paper crane donations.

The statue was erected in August 1982 through the efforts of teaching staff and volunteers nationwide. The dedication (in Japanese only) lists a number of contributors, including the Nagasaki Prefectural Association of High School Principals.

Naoki Tominaga is also responsible for “Monument to the Reconstruction of Nagasaki” in the *negai* Zone, “Commemorative Project for the 50th Anniversary of the Bombing” in the *inori* Zone, “Statue of a Boy” at Shiroyama Primary School (Tour 2), and “Child with Dove” at Zenza-Machi Primary School (Tour 6). He was awarded the Order of Cultural Merit in 1989.

Nagasaki National Peace Memorial Hall for the Atomic bomb Victims

The minimalist design of Peace Memorial Hall provides a striking counterpoint to the horror and chaos of war. The hall was opened in July 2003, just a year after the inauguration of its counterpart in Hiroshima. In addition to functioning as a place for prayer and contemplation, the facility actively solicits contributions from atomic survivors and their families, and serves as a center for the exchange of information on radiation illnesses. The foundation also organizes international tours of archived materials to underscore the dangers of nuclear weapons.

Architect Akira Kuryu has the visitor begin with a slow walk around a 29 meter sculpted basin, which is illuminated at night with more 70,000 lights, approximating the number of people killed by the blast. The two walls of glass rising from the water are a continuation of pillars in Remembrance Hall, two floors below, and form a line pointing towards the hypocenter, 250 meters away. Floor 1 provides an exhibition of memoirs and a bird's eye view of the Remembrance Hall Atrium. Floor 2 is dominated by 12 Pillars of Light, which lead the visitor to the Registry Shelf with the names of the victims. There is also a library, lounge, meeting rooms, and an exhibition room.

The displays are in English and Japanese, and the hall maintains an English language website:

https://www.peace-nagasaki.go.jp/en/

Telephone 095-814-0055.

"Peace is not only better than war, but infinitely more arduous"

George Bernard Shaw

Excerpt from "The Bells of Nagasaki" by Dr. Takashi Nagai

"…Mr. Furue was on his way back to Urakami from Michino. He was riding past the Mitsubishi plant on his bicycle when he thought he heard the faint sound of engine noise. Glancing upwards, he saw a single red fireball in the blue sky right above Matsuyama, at about the height of Mt. Inasa. The fireball was not blindingly bright, but rather like the pure red color of strontium burning inside a great Chinese lantern. It slipped downwards, approaching the ground. 'What the…,' he said, and gripped the frame of his glasses with one hand to adjust his view, when suddenly, there was a flash of light, as if magnesium had ignited directly in front of his eyes. His body was thrown into the air. …Hours later, what struck Mr. Furue as he lay in a rice paddy, underneath his bicycle, which had likewise been thrown there, was that he was now totally blind in one eye."

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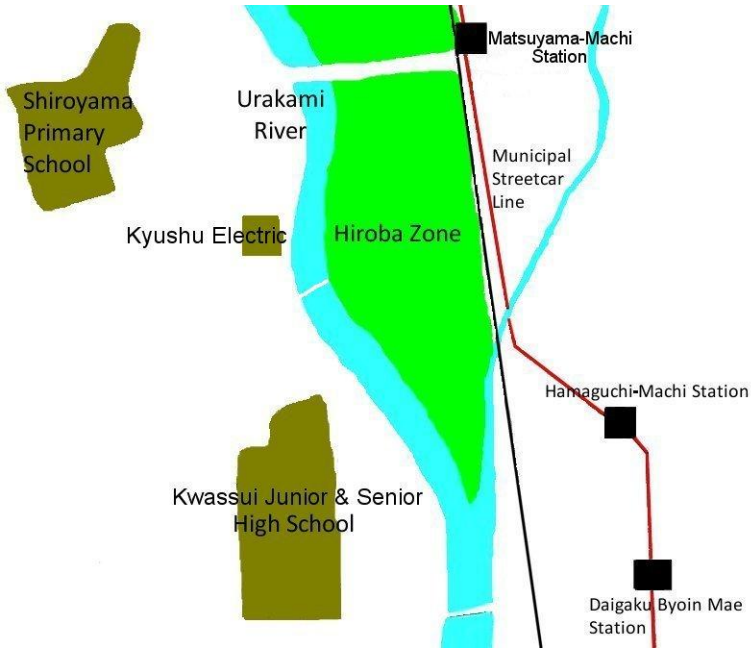
"…In the staffroom at Ogakura Elementary School, seven kilometers from Urakami, Mr. Tagawa had finished entering the morning's notices in the daily air defense log. He raised his head and gazed out through the window to rest his eyes. Within sight lay the base of a small mountain, and above that, the clear blue sky over Nagasaki Harbor. That blue sky was suddenly illuminated with a flash that stung his eyes. The brightness of the sun at high noon on that summer's day seemed terribly dark the next moment, which surely meant that the intensity of the flash was many times that of the sun. 'A flare? Here? In the middle of the day?' muttered Tagawa, and he began to rise, when he was noticed something completely unprecedented. "What…the…hell!" he shrieked, which brought the other teachers in the staffroom running to the window. A single white cloud was now visible hanging in the sky above Urakami, and it was growing, swelling with incredible force, both laterally and vertically. 'What is it!? What is it!?' he screamed, as a mushroom cloud a kilometer in diameter took shape. At that point, the powerful blast front arrived, jolting the staffroom and pelting everyone with a shower of broken glass.

'A bomb's dropped…the school's been hit…get out of here!' Tagawa shrieked, as he made a run for the air raid shelter in the hill behind the school. There, he sat himself down, alone on the cold earth, oblivious to what God only knew, that at that same moment, at his home in Urakami, his wife and children were calling out his name as their lives were snuffed out."

Tour 2. West of the Urakami River

Tour 2 looks at places of historical significance to the west of the hypocenter, along the banks of the Urakami River. There are stops at Shiroyama Primary and several other A-bombed schools with strong ties to the peace movement, as well as parks, temples and shrines. The tour as a whole could take the better part of a day, so for the convenience of those with more limited time, the descriptions are divided into four neighborhoods: 1) Shiroyama and Kwassui schools; 2) Nagasaki Nishi and Fuchi schools 3) Fuchi Shrine and Inasa school; and 4) the Benzai Shrine and Goshinji Temple.

Part I – Shiroyama and Kwassui



Shiroyama Primary School and Kwassui High School are located just across the river to the west of Peace Park. To reach this historical neighborhood from JR Nagasaki Train Station, take the overpass to the municipal streetcar, get on tram #1 (blue line) or tram #3 (red line), and head north (towards Akasako). Get off 8 stops later at Matsuyama-Machi. Instead of crossing east to Peace Park, walk west along the road separating the Sports Zone from the *hiroba* Zone (recreation grounds). Our first stop is near the entrance to these grounds.

Matsuyama-Machi Crossroads at the Hypocenter

Before the bombing, the land that would become the *hiroba* Zone was an athletics field in the heart of the residential suburb of Matsuyama-Machi.

It is estimated that 3,700 people from this neighborhood died immediately or within a few days of the bombing. “Atomic field”, as the area came to be called, was used as a simple airstrip by the American military stationed here after the war.

Shiroyama Primary School

Shiroyama Primary School, also known as Shiroyama Elementary School, is located on a small rise about 500 meters to the west of Peace Park. To get there, continue west along the road separating the Sports Zone (pool/stadium) to the north and the *hiroba* Zone (track-and-field area) to the south. Cross the bridge over the Urakami River, continue west for a few blocks, then turn right (north) and walk around the base of the hill until you reach the bottom of the main gate, which is marked with a bilingual plaque.

When this facility opened its doors for the first time in April 1923, it featured a 3 story main building noted for its contemporary design, as well as gardens and sports grounds, which were expanded further in 1933. Shiroyama was reorganized under the Japanese wartime educational system in the early 1940's, and the registry for 1943 listed an impressive 1,989 students and 38 staff. By August 1945 however, classes had been suspended, and the buildings had been commandeered for use as a torpedo assembly plant.

When the bomb detonated only about 500 meters away, it severely damaged the campus and took the lives of 31 teaching and administrative staff, as well as 54 mobilized personnel, and 58 workers who had been relocated here from the Mitsubishi weapons plant. The students were for the most part at home, where it is said that more than 1,400 of them perished in the blast and subsequent fires.

The school reopened in 1948 with 480 students and 10 staff, and has since grown to become an important municipal resource for peace studies. Prayer ceremonies for the victims are held here on a regular basis, and a portion of one of the old stair-cased towers (recognized as the largest A-bombed structure in the vicinity of the hypocenter) has been converted into a small museum, which receives an average of 1,300 visitors a year.

Visiting the school: Japan suffered a number of unprecedented crimes against children in the 1990's, and as a result, security at schools throughout the nation was significantly enhanced. This has led to an ambiguous attitude towards to the general public at facilities where contact with the larger community is a priority. At Shiroyama for example, "No Trespassing" signs are clearly posted at all the entrances, but when I visited, a handwritten sign had also been added to the main gate welcoming anyone visiting the peace monuments. Given this situation, the most sensible approach at all such institutions is to contact the school in advance and schedule an appointment.

http://www.nagasaki-city.ed.jp/shiroyama-e/index.htm

Telephone: 095-861-0057. (If you don't speak Japanese, the front desk at a hotel may be willing to help, or try the English language resources listed at the back of this book.)

Some of the more important features on the campus are as follows:

Nagai Slope: The main entrance to the school, a gentle walkway leading up from the lower roadway to the front gate, is located on the north side of the grounds. "Nagai Slope" as it is known is clearly marked at the bottom by a bilingual plaque labeled "Peace-Related Facilities and Monuments". The slope is named after Dr. Takashi Nagai, the sale of whose book, "Children of Nagasaki" provided the funds needed to reintroduce Cherry trees here in 1949. The entranceway is at its best in late spring, when it becomes a "tunnel of blossoms".

Air Raid Shelters: A plaque (in Japanese only) posted halfway up Nagai Slope explains that a total of 10 air raid shelters were in operation on the Shiroyama school grounds at the end of the war, for use by children and local residents alike. At a mere 500 meters from the blast site however, they offered little protection from the fireball and radiation, and virtually everyone this close to the maelstrom was killed. The anonymous writer encourages visitors to remember the victims, and to renew their commitment to peace.

Arakawa Peace Tree: Just outside the main gate at the top of the slope stands a Cherry tree dedicated to the memory of Mr. Hideo Arakawa, vice principal at the time of the bombing. One of the few staff members to survive August 9th, he worked tirelessly in the weeks and

months afterward to organize classes for the remaining children, and to rebuild the school. After the facilities reopened, he returned as principal, and established the notion of peace as the cornerstone of the curriculum. The bilingual plaque records that this Cherry tree was donated by his relatives in 1993.

"Peace" (Statue of a Boy): The bronze statue inside the main gate was created in 1951 by Naoki Tominaga, the sculptor who contributed works to three of the five zones in Peace Park. The model for the sculpture was a 5 year old boy who lost both his parents in the bombing. A dove symbolizing the dream of peace perches on his arm, and another rests at his feet. The characters meaning "peace" at the base were drawn by a child who as a baby had miraculously survived the blast in an air raid shelter only 300 meters from the hypocenter. The statue has been the focus of the August 9th memorial ceremonies at the school since 1951.

Peace Memorial Hall (A-bombed Schoolhouse): A portion of the original stair-cased tower, one of the few remaining A-bombed buildings in Nagasaki, still stands inside the gate to the right of the entrance. The structure housed classes for the surviving students in the weeks after the blast, and was preserved out of respect for the dead when the school was rebuilt in the early 1980's. It was reopened in 1999, and now serves as a public memorial hall for the display of wartime photographs and other memorabilia. As a point of interest, the cracks in the façade are the result of the bombing. The plaques at the entrance are in Japanese only.

Shiroyama Peace Memorial Hall Garden: To commemorate the conversion of the A-bombed schoolhouse into a memorial hall, an A-bombed Winter Hazel and a cutting from an A-bombed Fragrant Olive tree were transplanted here from a nearby household in 2000. The plaque is in Japanese only.

Peace Slope and the A-bombed Camphor Trees

Turning left and following the perimeter of the upper grounds, we reach the entrance to "Peace Slope", a short path leading back down to the base of the hill. This walkway, which was christened "Peace" sometime in the 1970s, has been used as a shortcut by children since the school opened.

Two lush trees, situated where the slope meets the lower roadway, grew from the stump of a Camphor that was decimated by the atomic blast. A bilingual plaque erected by the school notes that the tenacity of these trees has been a source of courage for A-

bomb victims, and a reminder that the tragic fate of Nagasaki must never be repeated.

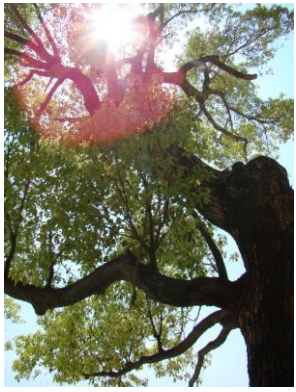
A-bombed Japanese Pepper Tree: Return to the top of the slope and proceed past the gymnasium to reach several plaques (one in English) dedicated to a hardy Japanese pepper tree. The enormous trunk, which is visible through the school fence, suffered considerable damage on August 9th, but is still standing, thanks to the support of a neighboring Muku tree. According to the schoolchildren, several second-generation peppers are now growing at its base. This tree and the neighboring Camphor trees owe their existence to their location, which is somewhat sheltered from the blast direction in comparison to Nagai Slope.

Memorial to the Atomic Bomb Victims: A little further on, beyond the gymnasium and pool, stands a brick monument dedicated to the nearly 1,400 enrolled students and 31 teachers who lost their lives on August 9th. Everything about the design is symbolic. The stones on the left side of the base represent the bereaved families; the lower slab on the right represents the students, teachers, mothers, and fathers connected with the school; and the central block stands for the victims. The rear wall is meant to remind us of the ever-present threat of nuclear weapons, while the surrounding space is a prayer for a peaceful, nuclear free world, the pursuit of human dignity, and the repose of those who perished.

This site was also once the entrance to an air raid shelter carved into the adjacent hillside. The tunnel itself was filled in after the war, and marked with a simple wooden sign reading, “Memorial to the Atomic Bomb Victims”. The sign was replaced by a stone marker in 1949, and then by the current memorial in 1975.

The red brick next to the shelter entrance behind the memorial is said to be from an unknown person’s grave.

A-bombed Camphor



This beautiful Camphor tree stands next to the Sago Palm on the opposite side of the main school building, facing the athletics field. The trunk is oddly shaped, but the foliage is clearly healthy.

The original tree was leveled by the atomic blast winds, but buds sprang from the stump shortly thereafter, and the trunk eventually regrew. The new tree has been treasured by the school ever since.

“Three Hopes” Peace Column: The grove at the end of the athletics field, back near Arakawa Peace Tree and the main entrance, contains a number of points of interest, the most obvious being the monument entitled, “Three Hopes”. Installed to mark the 50th anniversary of the bombing, the design for this piece was a collaborative effort by the entire student body. Three rings at the top evoke the iconic Olympic symbol of peace, and represent the ideals of Great Dreams, Broadmindedness, and Deep Love. The leaves at the base of the rings call to mind abiding nature, and their shape suggests a pair of human hands working towards peace.

Kayoko’s Cherry Trees and the Grove of 15 Trees: Each spring, this section of the campus takes on a beautiful canopy of pink blossoms, thanks to Cherry trees donated in 1949 by the mother of Kayoko Hayashi, a 15-year-old mobilized high-school student who perished at Shiroyama on August 9th. The trees were moved to their current location in 1965, and a memorial plaque (in Japanese only) was erected the following year. Another 25 cherry trees were added to the sports ground in 1985, and 15 older trees were replanted nearby on the occasion of a student reunion in 1997.

Bells of Peace: The spiral bell tower in the grove is one of many examples of “Nagasaki Peace Bells” that can be found throughout the city. Immortalized in literature and song, such structures have come to symbolize the victory of the human spirit over the horrors of the atomic bomb. The bells at Shiroyama were erected in 1990 through donations from the relatives of Kayoko’s mother, Tsue Hayashi, who passed away in 1988. The corkscrew shape was chosen to harmonize with “Kayoko’s’ Cherry Trees”, and the bells can be heard weekdays at 8, 11, 2, and 5.

Shiroyama Neighborhood

Shiroyama Atomic Victim Memorial: A rough stone cenotaph, fronted by a small altar and water basin, is located about 15 minutes on foot to the northwest of Shiroyama Primary School. To get there, exit the school grounds via Peace Slope, and cross the canal. Then turn left onto the first major road, Joei Hondori (Route 112), and follow this west to the set of lights. The monument is at Wakakusa-Machi-2 in the cemetery behind the Hachiman Shrine, near the police box. This is a very early memorial, dating from March 1947.

A-bombed Persimmon Tree

A privately owned atomic survivor is said to shade the pavement of a quiet side street in this quarter of the city.

Prominent hollows in the trunk and two upper limbs of the Persimmon are from exposure to the blast. Fearing the worst, municipal tree surgeons performed an intervention in 1994 to remove the charred wood, insert metal supports, and fill in the holes with a protective resin. It has thrived ever since.

In the interest of peace education, seedlings from this tree were cultivated at a planting center and then gifted to Ryuhoku Elementary School in Tokyo in 1996. The school closed in 2001, at which point the tree was transferred by the PTA to nearby Ryuhoku Park. A 10th anniversary party was held under the tree (now 5 meters tall) on August 19th, 2006.

The initial gift of seedlings has since developed into the “Kaki Tree Project”, a grassroots community of activists and educators that now hosts lectures and artistic activities related to peace studies for schools and other organizations in Japan and throughout the world.

Kyushu Electric / Memorial to A-bombed Youths: Returning to Shiroyama Primary School, walk back down to the river, and then follow Urakami Gawa Dori Road south about two blocks to reach the Nagasaki branch of Kyushu Electric Power Company. An on-site memorial is dedicated to the approximately 1,400 children that lost their lives in this neighborhood on the morning of August 9th. The monument was erected in 1978 at the instigation of the Shiroyama Primary School PTA, with additional funding from Kinki Nippon Tetsudo Railway, and other concerned benefactors.

"War is a cowardly escape from the problems of peace"

Thomas Mann

Chinzei Park / Kwassui High School

From Kyushu Electric, continue south along Urakami Gawa Dori Road for another 10 minutes to reach Kwassui Junior/Senior High School. This campus is one of several prestigious private institutions founded through the efforts of the American Methodist missionary Elizabeth Russell and her colleagues in Nagasaki in the 1800s. The name "Kwassui" (pronounced "Kassui") comes from the Japanese translation of the biblical phrase "living waters" (John 4:10).

Although most of the buildings on campus were constructed after the war, the foundations of Block #1 date from January 1930, when the high school (then called Chinzei Gakuen) was transferred here from the Higashi-Yamate neighborhood in South Nagasaki. When the blast hit, the fourth floor of the reinforced concrete structure was blown away, the side facing the hypocenter suffered extensive damage, and the interior was gutted. Reconstruction began in February 1950, and the building reopened in 1951. Photos and a model just inside the entrance acknowledge the historical importance of the site. Block #1 was still standing as of 2010, but for safety reasons is scheduled for demolition.

At the time of the bombing, several floors of the building as well as the basement and gymnasium were being used as part of the Mitsubishi aviation parts factory, and for administration of the Mitsubishi steel works. 130 people were on the roster, many of whom were conscripted students. All told, of the 118 people present on August 9th, at least 68 died instantly, and 35 perished the following day. The exact number of people killed or injured here will never be known, as the records were lost in the fires.

Kwassui now has an active peaces studies program, and has published materials providing an in-depth look at the effects of the atomic bomb, including photos of the site from the US Strategic Bombing Survey, and first-hand accounts by a teacher present that day who died shortly thereafter of radiation-induced cancer.

Chinzei Park Monuments

Chinzei Park, a clearing and children's play area at the top of a rise just behind the school grounds, offers a commanding view of Shiroyama Hill, and Peace Park to the northeast.

There are two monuments of interest here. The older rough-hewn slab dates from February 1938, before the start of World War II, but at the peak of Japan's advance into China. The inscription in archaic Japanese reads *jinchu hokoku*, which can be

translated as “Loyalty and Patriotism”. The monument was toppled by the atomic blast, but was restored when this park was refurbished in March 1959.

The newer, bilingual monument describes the harsh conditions in Japan at the start of the war, and is dedicated to the memory of the students and teachers who died at Chinzei Gakuin School. The plaque describes the severe damage to the original 4 story building, mentioned in the previous section.

Grove of A-bombed Camphors

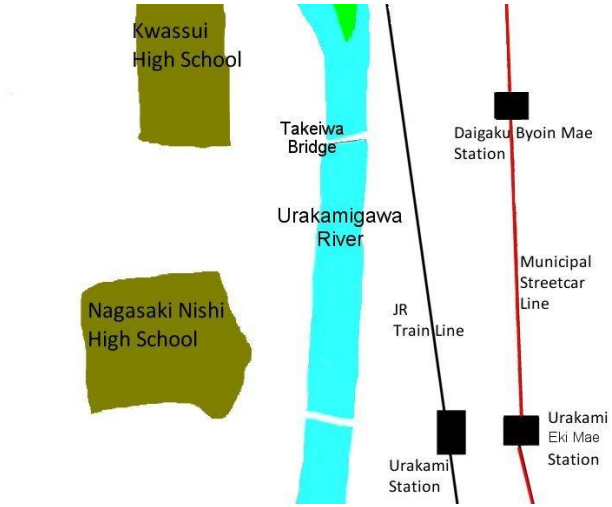
Walk down from Chinzei Park and circle the perimeter of the school to reach this row of six A-bombed Camphor trees. Although the school itself was devastated by the blast, the buildings offered sufficient shelter for these trees to survive. Seventy years on, the canopies are healthy, and the only indication of their past is the narrow girth of the trunks.

As the grove is technically located outside of the grounds, the school has not marked these trees with a plaque, and it is unclear whether they are protected by the city.

“Peace will not come out of a clash of arms but out of justice lived and done by unarmed nations in the face of odds” Mahatma Ghandi

Part II - Nagasaki Nishi and Fuchi

The nearby campuses of Nagasaki Nishi High School and Fuchi Junior High School can be reached by continuing south on foot for another 15 minutes from Kwassui High School. Alternately, if you are coming from JR Nagasaki Train Station, take the municipal streetcar north 5 stops to Urakami Eki Mae Station, and then use the overpass to get to the pedestrian bridge.



Nagasaki Nishi High School

Nagasaki Nishi High School was established in November 1948 as part of a series of educational reforms introduced by the allied command headquarters. The school moved to its current location (800 meters from the hypocenter) in July 1950. Nagasaki Nishi is best known for its science program, and most of its graduates continue their studies at the college or university level.

Monument to Keiho Middle School

The land on which Nagasaki Nishi now stands was originally the site of Nagasaki Prefectural Keiho Middle School, a junior high school that opened here in an abandoned military barracks in 1923. By 1945, the campus consisted of a 2 story main building and annex, plus a newer single story schoolhouse.

The bilingual plaque at the base of the pathway leading up to the front gate is dedicated to the many students,

teachers, and staff who perished at Keiho when it was obliterated on August 9th. At least 61 people are estimated to have been present, but the total number of victims is closer to 405 when conscripted teachers and students are taken into consideration.

A-bombed Camphor Trees

The Camphor trees lining the road leading to the main entrance to Keiho Middle School were snapped like twigs by the blast wind, and were given up for dead. Yet the grove made a full recovery and now towers majestically over visitors to the school, a true example of the tenacity of life in the face of adversity.

A bilingual plaque about halfway up the slope was erected by the city in March 2,000 as a prayer for the victims and a call for enduring world peace.

Rock Garden and Bell Tower: Just inside the entrance to the upper grounds at the top of the tree-lined roadway stands an 18-bell tower, one of many throughout the city symbolizing Nagasaki's renaissance as a peaceful international center. There is also a small rock garden, designed around a dais inscribed with characters meaning "indomitable spirit". The plaque in Japanese (installed by the alumni association on August 8th 1971) is dedicated to the repose of all those who died here during war.

Fuchi Junior High School

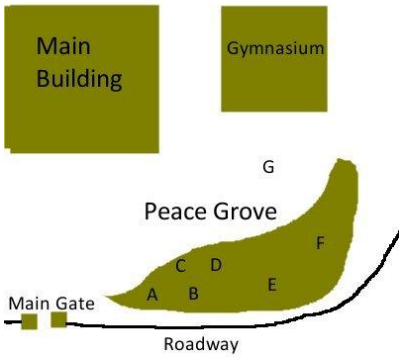
At 1.2 kilometers from the hypocenter, Fuchi Junior High School is about 10 minutes south of the Nagasaki Nishi campus. Fuchi, which opened as a public school in 1940, originally consisted of a 3 story reinforced concrete building plus additional wooden schoolhouses and a gymnasium. Classes were suspended as of March 1945, when both students and staff were mobilized to work in shipyards and war plants. Some of the buildings were also commandeered for use by shipbuilders and electricians.

The force of the blast destroyed everything on-site except for the ferroconcrete skeleton of the main building, and the outer wall and framework of the gymnasium. It is estimated that the death toll from the

blast was 15 plant employees and 2 teachers on-site, as well as 133 mobilized students.

School resumed with 516 boys and girls in temporary quarters at Inasa Primary (to the south) in April 1947. Reconstruction at Fuchi was completed in September of the same year.

Fuchi Peace Grove



Fuchi maintains a Peace Grove just to the right of the main entrance. The collection includes a portion of the original building wall (A) and the old school gate (B), as well as four entrance columns (C to D), and a piece of the wall from the gymnasium (F). There are also two monuments: a Memorial to the War Dead (E) and a mixed media piece entitled "Living Light of Peace" (F). "Living Light" consists of a rainbow like sequence of arches curving over a green hemisphere. The concrete portion of each arch represents the scars left by the blast wave, while the completed arches in steel signify the peaceful thoughts of humanity extending into the future. The hemisphere below embodies the loving hearts of all the earth's creatures.

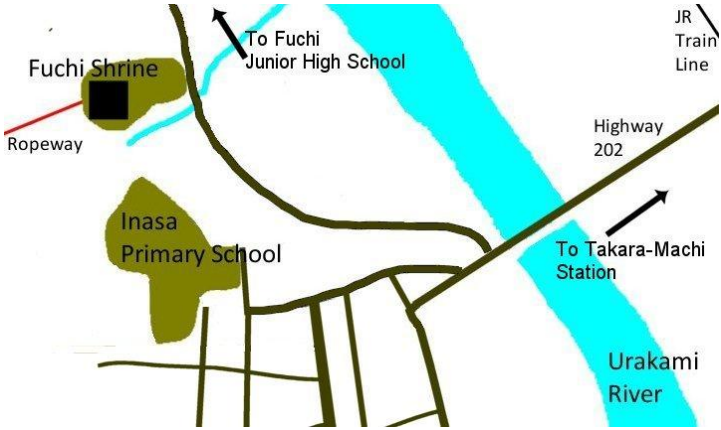
In addition to the Peace Grove, the school boasts a collection of wartime memorabilia, as well as a Peace Study Hall, where posters and other materials created by the students are on display.

Yanagawa Park Memorial: Yanagawa Park is a short walk east (towards the river) from Fuchi Junior High School. A cenotaph in the park is dedicated to the 450 or so households that were situated in this area, about 1 km from the hypocenter. The majority of the residents perished either immediately or shortly thereafter from the effects of the bombing, many expiring as they climbed the nearby embankment of the Urakami River, desperate for water.

"It is more difficult to organize a peace than to win a war"

Aristotle

Part III - Fuchi Shrine/Inasa Primary School



Fuchi Shrine

Fuchi Shrine is located on a hilltop at the base of Mt. Inasa, about 1.7 km from the hypocenter. It can be reached by walking east from Fuchi Junior High School and then south along the road that follows the Urakami River. An alternative is to ride the municipal streetcar line to Takara-Machi Station, then cross the river via the Highway 202 Bridge. From there, take the first major turn to the right, and walk for about 15 minutes. The base of the stairs (surmounted by an imposing torii arch) is on the left, across from the bus stop and just past the canal.

Fuchi Shrine began as a Shinto shrine on Buddhist temple grounds, dedicated to Benzaiten (Saraswati), Goddess of water, words, music, and knowledge. In the mid-1500s, the shrine was burned to the ground by Christian zealots. It was rebuilt in 1634 and dedicated to the tutelary deities of Fuchi, the local village. With the mandatory separation of Buddhism and Shinto in 1868, the site was re-dedicated to Munakata Sanjojin, a protective deity allied to the Sun Goddess, Amaterasu.

Monument to Fuchi Shinto Shrine

This bilingual plaque to the right of the stairway was erected by the city in March 1999. It describes the devastation from the blast wind and fires, which destroyed the shrine complex and most of the forest. The chaotic aftermath is illustrated with a haunting photo by Eiichi Matsumoto. The plaque also notes that in the wake of the disaster, the grounds served as a makeshift refuge for the survivors.

A-bombed Stone Torii Gates

There are three granite Torii gates at Fuchi Shrine, all of which date from before the war, and show damage from the atomic blast.

The gate at the top of the stairs (just visible in the photo) was built in 1773 and was moved from the roadway to its current location in 1937. The force of the explosion loosened the upper crossbeam, twisted the dedication, and dislodged one leg from the foundations. It was subsequently repaired.

A torii gate at the old south entrance at the top of the stairs also dates from the 1700s. The blast winds left a conspicuous gap in the stone on one side at the top, and repairs were never undertaken.

A-bombed Stone Lanterns

Several stone lanterns at the shrine, including the sandstone pair on either side of the gate at the old south entrance, also show evidence of the blast wave.

The lantern in the photo was built in the late 1600s, and was positioned in the sea, where it served as a warning light for passing ships. “The Great Stone Lantern” was placed next to the lower torii gate as part of a land reclamation project in 1904, and was moved inside the shrine in 1975.

A-bombed Camphor Tree

This enormous Camphor tree is one of the few to have survived the fires that decimated the shrine grounds in the aftermath of August 9th. It is just outside the gate when approaching the shrine from the back (north) entrance at the top of the stairs.

Although registered with the city as an A-bombed tree, it is not marked with a plaque.

Nagasaki Ropeway and Mt. Inasa

A cable car runs from Fuchi Station at the rear of Fuchi Shrine all the way to the top of Mt. Inasa (elevation 333 meters). Although not specifically an A-bombed site, the observation deck provides an ideal vantage point from which to survey the entire Urakami area. In particular, anyone who has reached this point via Tours 1 and 2 will appreciate the view of Kwassui High School, with Peace Fountain and the Peace Statue in the background. In any case, this is a great place to contemplate Nagasaki's history, and to marvel at her rebirth as a modern and vibrant international city.

The ropeway is open most days from 9 AM to 10 PM, and a night trip is highly recommended.

http://www.nagasaki-ropeway.jp/pdf/English.pdf

Inasa Primary School

In days gone by, Inasa Primary School was reached from Fuchi Shrine along a picturesque cobblestone lane planted with rows of Camellia trees. These days however, it is accessed via a busy side street from Highway 202. Inasa was inaugurated in 1882, when classes for local children were offered in one of the shrine offices. The school moved to its present location in 1896, and acquired the name Inasa Primary in 1941. By 1945 the campus of wooden and reinforced concrete buildings had expanded considerably to accommodate an enrollment of

more than 1,000 students, although as with other schools in Nagasaki, the number actually attending at any point fluctuated due to evacuation plans and other wartime concessions.

Monument to Inasa Primary School

This bilingual plaque details the damage incurred from the blast, and provides a picture by the U.S. Strategic Bombing Survey of the gutted school buildings. At 2 km from the hypocenter, the explosion leveled the wooden classrooms and utility rooms, significantly damaged the auditorium, and blew out the window sashes in the 3 story concrete block. Casualties were estimated at 105 students and at least 1 staff member.

Incredibly, Inasa reopened barely a month after the disaster, and went on to serve both as a relief station for the wounded and an interim school for surviving children from Shiroyama Primary, Zenza Primary and other campuses that had been left in ruins.

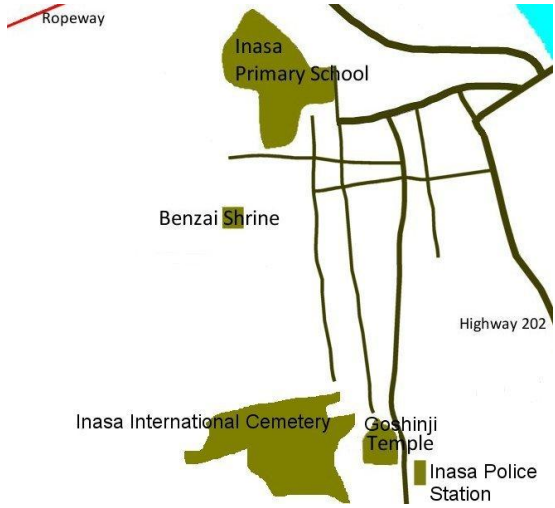
Monument to Peace: An elaborate monument was installed near the southwest corner of the building on December 7th 1982 to mark the 100th anniversary of the founding of the school. The stone centerpiece, which is inscribed with a dedication to the atomic bomb victims, is flanked by a stele reading, “The Spirit of Inasa”, and a wooden support for paper crane donations.

A-bombed Camphor Tree

The Camphor at the back of the athletics field is another of the city’s longstanding survivors, although given the state of its health, there is no telling how long it will remain standing.

The bilingual plaque, installed by the city in March 2001, notes that the poor state of the Camphor reflects termite attacks, as well as wind and flood damage over the past half century.

Part IV – Benzai Shrine / Goshinji Temple



Benzai Shrine

The broken stone torii gate at Sanno Shrine (see Tour 6) has become an icon and a rallying point for Nagasaki peace efforts, but it is not the only specimen in the city. Another example can be found at Benzai, a neighborhood Shinto shrine located in a residential suburb to the southwest of Inasa Primary School. To get there, begin on Highway 202 at the turnoff to Inasa Primary, walk over to the shopping street a few blocks to the west, and then ask for Akebono-Machi 28. The shrine is found in a clearing at the top of a long stone staircase.

Broken Stone Torii Gate

Benzai Shrine was established here in 1890 as a place to worship the Goddess Benzaiten (once enshrined at Enmeiji Temple in what is now downtown Nagasaki) as well as the tutelary deity of Inasa village. The stone torii gate, which was added in 1895, was originally at the base of the stairs.

The atomic blast destroyed the top half of the gate completely and snapped off both pillars. The stumps were moved to their present location when the road was widened in 1960. The badly-damaged centerpiece (inscribed with the name of the shrine) was preserved after the bombing, and now rests behind a bilingual plaque, provided by the city in 2003 to mark this as an A-bomb preservation site.

A-bombed Persimmon Tree: A towering Persimmon tree in this quarter of the city is another of the city's privately owned atomic survivors. It was planted in 1928, and continues to provide an abundant harvest of fruit each year.

Goshinji Temple

Goshinji, the oldest Buddhist temple in Nagasaki, is reached by walking south from Inasa Primary School for about 15 minutes, either along the shopping street or the larger road to the east. Affiliated with the Jodo (Pure Land) sect, it was founded in 1598 by a monk named Seiyo, who arrived here from Zendoji Temple in what is now Kurume City, Fukuoka. Although control over Nagasaki had recently been transferred from the Portuguese Jesuits to the Shogun, the Christian influence remained strong, and Seiyo was risking his life to establish what at the time was the only temple operating within the city limits. Goshinji gained parishioners despite the inhospitable religious climate, and went on to earn the backing of the Chinese merchant community, which rallied to add a second temple on the grounds and to establish what is now the Inasa Goshinji International Cemetery.

A-bomb Memorial Plaque

A plaque erected by the city in Chinese, English, Japanese, and Korean notes that the main hall, which dated from the Edo period, was completely destroyed by the atomic bomb. The present building was constructed in 1959.

The distinctive gate, which was built out of concrete with bamboo supporting struts, was significantly damaged, and was rebuilt in 1957. It was moved to its present location when the road was widened in 1966. Many of the tombstones in the international cemetery were also toppled, particularly in the Chinese quarter, which was closest to the hypocenter. Not all have been restored.

As a point of interest, a burial mound next to the main gate at Goshinji is dedicated to the memory of a pair of tragic lovers who died in Nagasaki in 1662. According to the legend, Ito Gozaemon, a wealthy merchant from Hakata, was charged with conspiracy to smuggle weapons to Korea, and was sentenced to death by crucifixion. Teika, his paramour from the Maruyama pleasure quarters (Tour 9), was inconsolable, and ended her life by flinging herself into the sea. Fifty years later, the renowned Japanese playwright Chikamatsu

Monzaemon used the incident as inspiration for his play, "*Girl from Hakata, or Love at Sea*".

A-bombed Hackberry

The large Chinese Hackberry in the private parking lot adjacent to the temple is registered with the city as an A-bomb survivor. The trunk is scarred on the side facing the blast direction, and the canopy is significantly thinner as well.

In attempting to locate this tree and the one described below, I made the acquaintance of the matriarch of the temple, who was kind enough to share her reminiscences about the war. She told me that she was called from Tokyo to assist here during the relief efforts shortly after the blast. Having survived the carpet bombing of Tokyo, she had assumed that the situation would be similar, but was completely shocked by the atomic fields of Nagasaki. As an example, she recalled people lapping at oily puddles just to get something on their stomachs.

A-bombed Camphor Tree

This tree is located directly behind the temple, not far from the monument to the Egawa family of Chinese interpreters. Photos of the Camphor (and its neighbor) from the mid 1990s show it in excellent health, but the tree did not appear to be doing well as of 2011.

The stone walls and pagodas in this part of the cemetery also show signs of the blast.

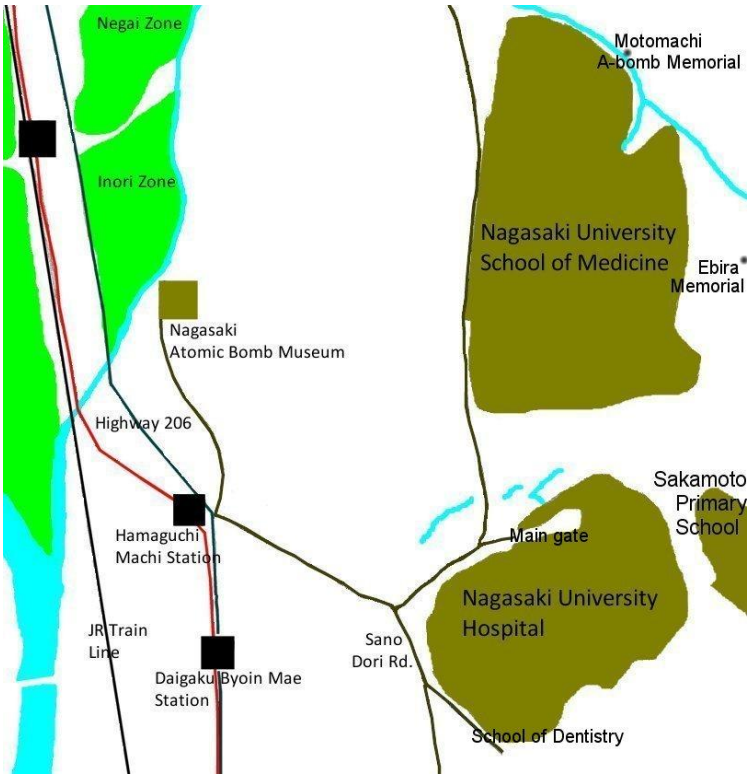
"From now on it is only through a conscious choice and through a deliberate policy that humanity can survive" Pope John Paul II, on his visit to Hiroshima

Scenes from the Annual A-bomb Memorial Services

Child decorating a candle in preparation for heiwa no tomoshibi, the candlelight vigil on the evening of August 8th (See photo in Tour 4)

Tour 3. Nagasaki University Hospital & School of Medicine

Tour 3 heads southeast from Peace Park to look at the neighborhood around Nagasaki University Hospital and School of Medicine. Sites of interest include the "Guest House", the only building on campus that survived the bombing, and the original stone gateposts, which were scarred and dislocated by the blast. There are also a number of monuments raised over the years by local communities in the area. The stops on this tour are spread out, and the full circuit would take about half a day.



There are a number of sites in and around the Nagasaki University Medical complex, all within easy walking distance of Peace Park. If you have been visiting the Nagasaki Atomic Bomb Museum, turn left as you exit the building, then walk down the hill, heading towards the city. Turn left at the lights at the bottom (across the large intersection from Hamaguchi-Machi Station), and proceed for another 10 minutes to the next set of lights. Then turn right onto Sanno Dori Road. If you are

arriving on the municipal streetcar line, exit at Hamaguchi-Machi Station, cross the large intersection heading north, turn right and cross the street leading up the hill to Peace Park, and then continue east for another 10 minutes to the turnoff into Sanno Dori Road.

The first plaque in this area is on the right hand side of Sanno Dori Road, about a 2 minute walk from the intersection.

Memorial to Sumako Fukuda

This bilingual notice gives more background on the life of the writer and activist Sumako Fukuda (b 1922 d 1974), whose story we encountered earlier at the monument to her poetry in Peace Park (Tour 1). It describes her experience as an A-bomb victim at 23 years of age, her guilt over the death of her parents and sister, and her perseverance in the face of illnesses brought on by radiation exposure.

Front Gates to Nagasaki Medical University Hospital*

This plaque marking the old front gates to Nagasaki Medical University Hospital is located on the opposite side of the street, further down the block and across the intersection, near the new red brick entrance. The photo from the museum archives graphically illustrates the damage to the 3 story concrete building, which was located only 700 meters from the hypocenter. It is estimated that 200 patients and 892 staff and students lost their lives here that day.

*The predecessor to today's Nagasaki University Hospital is referred to as either Nagasaki Medical *University* Hospital or Nagasaki Medical *College* Hospital depending on the source.

A-bombed Camphor Tree

Walk past the brick sign posts and up the walkway to the right to reach the entrance to the Nagasaki University School of Dentistry. A beautiful A-bombed Camphor graces the entranceway with its abundant foliage. According to the bilingual plaque, installed by the school in 2002, this tree was given up for dead, but sprouted new buds the year after the bombing. It has served as a source of encouragement for survivors and faculty members ever since.

Monument to Nagasaki College Medical Hospital

To reach this monument to the old medical hospital, leave the School of Dentistry and go back down to the red brick signpost at the bottom of the slope. Turn right and follow Sanno Dori Road back to the first intersection, then turn right again and go up the hill running along the north side of the campus. The monument is on the right hand side of the pedestrian walkway as you enter the grounds, just past the security building.

The bilingual plaque gives more background about the damage to what was then the most important medical facility in the city. In addition to another photograph of the ruins, the monument incorporates the decorative part of a banister from the old building. The design is said to be based on the old Chinese character for “medicine”.

Reflective Pond: A few dozen meters onward, a reflective pond, its fan shape echoing that of Dejima Island (Tour 9), greets visitors to the main hospital entrance. The statue of a boy bearing a water urn was cast by Dayu Nishi, a Fukuoka native and graduate of what is now Tokyo University of the Arts. The subject is very personal to the artist, as his brother was a student at Nagasaki Medical College, and died here in the bombing. As we have already seen, Nishi’s theme of comforting thirsty victims with water is repeated at monuments throughout the city.

Atomic Victim Cenotaph at Sakamoto Primary School: Leave the entrance to Nagasaki Medical College Hospital, turn right, and continue upwards, northeast along the road that follows the perimeter of the facility. It will eventually turn south, leading you to Sakamoto Primary School.

An old stone monument beside the back gate is dedicated to the atomic victims and other war dead from Sakamoto-Machi, a neighborhood where casualties were estimated at over 3,000 people. It was raised in August 1950. Although the school dates from 1956 and is not itself an A-bombed structure, peace studies are an important part of the curriculum, and the students are encouraged to participate in the memorial ceremonies at Peace Park each August.

Monument to Nagasaki Medical College

Return to the entrance to Nagasaki University Hospital, walk back to the intersection halfway down the hill, and then take the road running north to reach this bilingual monument, which is just outside the main gates to Nagasaki University School of Medicine. Erected by the city in 1993, the memorial is dedicated to the many students and staff who died at what was then Nagasaki Medical College, one of the oldest such institutes in Japan. The distinctive base suggests a clock face with hands indicating 11:02 AM, the time the bomb was dropped.

Shrine in Memory of the Atomic Victims

A short flight of stone steps adjacent to the previous monument leads to an old shrine dedicated to the memory of the many atomic victims in this neighborhood, a mere 600 meters from the hypocenter.

The stone glyph, which is regularly adorned with bottles of water, fresh flowers, and paper cranes by well-wishers, was erected as a prayer for the repose of everyone who lost their lives here on August 9th.

"The Guest House"

Constructed in 1931, the little white guest house inside the main gate (at the base of a clearing to the right) is the only building on campus that dates from the time of the bombing. As can be seen in the archival photo on the bilingual plaque, little else remained standing after the blast, and it is not hard to believe that more than 500 students and staff lost their lives here.

The building has been refurbished and still functions as temporary housing for visiting academics.

Students and Staff of Nagasaki Medical College Who Perished as A-bomb Victims on Aug 9th 1945: The distinctive white spiral monument at the center of campus was erected by the alumni association in March 1996 as a project to mark the 50th anniversary of the bombing. The dedication acknowledges the suffering of the victims, and expresses gratitude to those who worked tirelessly to restore the institution in the years following the war. The front plaque is inscribed with the names of hundreds of fallen students and staff, organized by department.

Original Gateposts from Nagasaki Medical University

A lane at the back of the campus leads to a flight of stairs flanked at the bottom by two stone gateposts, which mark the original entrance to Nagasaki Medical University and the Pharmaceutical Department. The quaint bilingual inscription, added in 1955, is dedicated to the more than 850 victims who lost their lives in this "lamentable event".

The black stele reads, "The power of the blast winds is still evident here," drawing attention to fact that the enormous stone block was shifted 9 cm and is now inclined at a 10 degree angle.

Poppy Lane Rise and Cenotaph: Return to the center of campus and proceed to Pompe Hall, an exhibition space dedicated to J.L.C. Pompe van Meerdervoort, the founder of the Faculty of Medicine at Nagasaki University. To the rear of the hall is *gubiro gaoka* or Poppy Lane Rise, once the site of a Camphor grove and herb garden for medicinal plants. The area was leveled by the atomic blast, and was used in those first

few hours and days as an evacuation site for the seriously wounded. As the casualties mounted, it also came to serve as a makeshift cemetery. (Sadly, the cemetery marker was stolen in 1967.)

A monument to the war dead was first raised here in 1947 by the dean of the campus, using a portion of a stone pillar from the ruins of the nearby auditorium. The large monument now at the top of the rise was erected as a replacement for the original marker by a group of bereaved families on the 13th anniversary of the bombing. The calligraphy on the front face reads, "Cenotaph" and was inscribed by the president of the university in 1957. The writing on the right side is a *tanka* poem by the late Dr. Shigekuni, a physician and graduate of the university. It describes the bells of Nagasaki chiming for mass at the foot of the hill. The inscription on the back of the pedestal is a line by Dr. Nagai. It talks of leaping into the flames in search of a wounded friend.

To commemorate the 150th anniversary of the campus in 2007, this rise was reseeded with poppies, and has been awash in wild flowers ever since.

Pharmaceutical Department Air Raid Shelter Monument: A little further to the north are the remains of the Pharmaceutical Department's air raid shelter, which was dug into a hill at the back of a former rifle range. Although incredibly close to the hypocenter, the shelter is said to have saved the life of at least one man, and was used by survivors immediately after the blast as a refuge and a place to wait out the fires. A monument was erected here in 1999 through the cooperation of several academic groups including the Alumni Association of the School of Pharmaceutical Science, Nagasaki University. The inscription on the front is identical to that on the Poppy Lane Rise cenotaph, and the dedication on the side is in Dr. Nagai's handwriting.

As a gesture of respect for the dead, the Pharmaceutical Department alumni meet on August 8th each year to clean up the area in the vicinity of the marker.

Ebira Memorial: The Ebira *kominkan* (community center) is to the east of the campus, about midway between the college and Ebira Municipal Jr. High School. A very old, rough-hewn monument in the small clearing next to the second floor of the community center is dedicated to the residents of Ebira ward who perished in the atomic bombing.

Motomachi A-bomb Memorial: A small canal flows to the east of Ebira community center. To reach the Motomachi neighborhood, follow this stream north (back towards the School of Medicine) until it begins to trail alongside the northeast corner of the campus. The Motomachi *kominkan* is only a few minutes from here.

An impressive memorial to the fallen residents of this ward is located in the community center garden. According to the plaque (Japanese only), Motomachi stretched from 400 m to 1 km away from the hypocenter, and contained about 180 households. It is said that of the 500 or so people who were at home on the day of the bombing, more than 90% were killed.

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Scenes from the Annual A-bomb Memorial Services

Monks chant for peace in the Zone of Prayers

"The more you sweat in peacetime, the less you bleed in war"

Chinese proverb

Excerpt from "The Bells of Nagasaki" by Dr. Takashi Nagai

"…The region of Oyama is south of Nagasaki Harbor, on the slope of Mt. Hachiro, about 8 kilometers from Urakami. From here, it is possible to see Urakami basin, and the harbor too, well beyond and hazy in the distance. Young Mr. Kato had brought the cattle up here to the grasslands. He had just discovered the twinkle of wild strawberries amidst the greenery, and was munching on several of them when he saw the flash. Startled, the cattle also raised their heads. A white cloud like thick, thick cotton had formed in the sky over Urakami, and was growing steadily. It looked exactly like a lantern wrapped in cotton – the outside was white, but inside it burned with a red color. And flickering, flickering inside that white cloud, beautiful electrical discharges occurred one after another. These tiny lightning strikes came in a number of beautiful colors including reds, yellows, and purples. This new cloud, which was shaped like a steamed bun, rose higher and higher, and took on the shape of a mushroom. Then the thick black smoke that was blanketing the entire Urakami valley directly beneath the white cloud was suddenly drawn upwards. Above this, the mushroom cloud rose higher and higher still into the blue sky, at which point it broke up and began to drift eastward. The black smoke below was now higher than the mountains; some of it began to scatter and fall back down, while some also drifted to the east. Everywhere Kato looked, the light of the sun on that clear day shone on the mountains and the sea; only Urakami appeared pitch black, enveloped by the shadow of that huge cloud. Then there was a roaring sound, his clothes flapped in the wind, and the leaves were blown off the trees. Yet the blast had lost much of its power before reaching this far, and it was not enough to panic the cattle. Still, Kato was certain that there had been a second, closer bomb strike."

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"…Mr. Takami was leading his cattle back to Toba along the Odorise road, about 2 km from Urakami, when he was exposed to the flash. As he witnessed it, he felt a sensation of heat like from a hibachi brazier, and both he and the cattle were burnt. After that, a rain of fireballs came whistling down. One of them landed on his foot, and then died out with a puff of white smoke, leaving a smell not unlike when a paraffin candle is blown out. Here and there, fires were sparked by the fireballs."

Tour 4. North of Peace Park

Tour 4 surveys the neighborhoods within walking distance to the north of Peace Park. Here we find Urakami Cathedral, which figures so prominently in "The Bells of Nagasaki" by Dr. Nagai, and the Nagai Takashi Memorial Museum, which looks at the life and work of the city's most prominent A-bomb survivor. There are air raid shelters, statues, and a small museum at Yamazato Primary School, as well as a number of memorials and A-bombed trees in the area. As with the previous tour, visiting all the sites on the list would take at least half a day.

Urakami Cathedral

We will begin this tour with Urakami Cathedral, which is approximately 500 meters northeast of the hypocenter. The easiest way to reach the cathedral is to get off the municipal streetcar at Matsuyama-Machi Station, walk east along the road that crosses between the north and south sides of Peace Park, and then follow the signs. It is also possible to get there by leaving the *negai* Zone of the Park through the exit on the northeast side, near the 10 meter tall Peace Statue at the far end. The view of Urakami Cathedral from the clearing just outside the exit is impressive, but navigating the back streets from here is more of a challenge.

Virgin Mary of Peace: The serene statue of the Virgin Mary just to the left of the entrance to the grounds was a gift to Dr. Nagai from the Catholic Medical Association of Italy in 1951. Dr. Nagai had expressed the wish for a new statue of the Holy Mother as part of his ambitious plans to restore the cathedral, and with it the faith and courage of the people of Nagasaki. Sadly, he died after a long battle with leukemia, only a month and a half before the statue arrived.

A-bombed Statuary: Several A-bombed sculptures are arranged to the left of the roadway as the visitor turns right into the path leading up to the cathedral façade. These ruins include the heat-scarred bust of an angel, and several scarred and discolored statues of saints, which are often draped with paper cranes by well wishers.

Urakami Cathedral Memorial Plaque

The bombing is estimated to have claimed the lives of 8,500 of the 12,000 Christians residing in Urakami at the time. This municipal plaque provides information in several languages on the destruction of the cathedral, and the efforts of parishioners to replace it. There are also photos of the original altar, the “A-bombed Virgin Mary” (see below), and the ruins of the entranceway.

Cathedral Façade

The original brick building, completed in 1914, was decimated by the blast, which killed one priest and at least 20 Christians in attendance at the time. A temporary wooden church was erected here in 1946, and fundraising for a new cathedral began the following year. As mentioned earlier, many wished to see the ruins preserved as an A-bombed heritage site, but the parishioners felt that it was important to preserve the continuity of worship at a place that had weathered centuries of persecution and exile. The new concrete reinforced structure was completed in 1959, and a portion of the old wall was moved to Peace Park.

Mother of Sorrows: The statue of the Mother of Sorrows in the niche to the left of the entranceway dates from before the bombing. It is said that when it was first unveiled, the parish priest felt that it “wasn’t

sorrowful enough", and had it revised a number of times before he was satisfied. The force of the atomic blast removed the fingers of the statue, but it emerged otherwise unscathed.

The statue of St. John the Apostle in the opposite niche is also A-bombed, as is evident by the damage to the nose and face. The relief of the crucifixion hanging over the doorway is a reproduction, but the original is on display in the Visitor's Center (see below).

A-bombed Virgin Mary: A 2 meter tall wooden statue of the Virgin Mary, inspired by the painter Murillo, was carved in Italy in the 1920s, and stood atop the church altar. The head of the statue was discovered amid the rubble by a Trappist monk visiting Urakami in October 1945. He offered prayers to it at his monastery in Hokkaido for decades, but decided to bring it back to Nagasaki on the 30th anniversary of the bombing in 1975. It was housed at Nagasaki Junshin Junior College (see Tour 5) for a time, but was returned to the cathedral in 1990 and has been on display inside since 2000. The unique heritage of the sculpture is recognized by UNESCO and it has featured in several international antinuclear exhibitions. In 2010, it was even blessed by the pope on the occasion of the statue's second visit to the Vatican.

The Bells of Nagasaki: Two French "Angelus" bells (church bells sounded three times a day to mark Matins, Prime, and Compline), were installed in the original bell towers, the smaller bell on the left (north side), and the larger on the right. The force of the atomic bomb completely destroyed one tower, and sent the other crashing into a stream 35 meters to the northeast of the building.

The smaller bell was shattered into pieces, and is on display in the visitor's center, to the right of the road leading up to the front of the church. The exhibit also includes A-bombed statuary, chalices, and fused tiles and stained glass. The larger bell was recovered from the rubble, and was put back into use almost immediately, even sounding from a makeshift wooden frame for the Christmas Eve service in 1945. It was moved back to the bell tower when the cathedral was restored, and has chimed daily ever since.

"War is not an accident. It is the logical outcome of a certain way of life."

A. J. Muste

Urakami Cathedral Neighborhood

Tenshu Park

Tenshu Park is 2 minute walk from the main entrance to Urakami Cathedral. The concrete wall separating the park from the roadway to the east is etched with the “The Bells of Nagasaki”, a song composed by Yuji Koseki after a popular tune by Ichiro Fujiyama and Mariko Ike, with lyrics by Hachiro Sato. Epitomizing the struggle for wartime recovery, “Bells” became an instant hit nationwide when it was released in 1949.

West Entrance to the Cathedral: Follow the music all the way to the end of the wall and then cross the street. A series of plaques about the bombing has been installed at the base of the stairs leading into the west entrance of the cathedral grounds.

Ruins of the Cathedral Bell Tower: A little further along the street running next to the creek lies a 50 ton section of the left (north) bell tower. During the restoration work, parishioners diverted the stream to the north, unearthed these ruins, and built a protective fence around them. Excavated properly in the 1970s, this is the only remnant of the original building still at Urakami.

Red Brick Wall from Josei Girl’s School: Return to the intersection near the west entrance to the cathedral and the end of concrete wall around Tenshu Park. Then continue north for a few blocks to Nagasaki Shinai Nursery School. The red brick wall fronting the northeast corner of the grounds was constructed from the remains of Josei Girl’s School, which was inaugurated on this site by French Jesuits in 1890.

At only 600 meters from the epicenter, the wooden buildings at the school were leveled, and the brick auditorium was gutted. About 200 students and 12 staff who had been mobilized by the war office to work at the adjacent Prefectural School for the Blind and Mute (on the site of what is now the Chinese Consulate) lost their lives that day. There is also a touching eyewitness account of a group of nuns who huddled together here the night afterward, holding hands and singing hymns in Latin until they too succumbed.

The school reopened in Minami-Yamate-Machi that September, then returned here, but was demolished in 1955. A nursery school, another project of the Jesuits since 1908, took its place, and thrived during the postwar boom. Shinai Nursery recently celebrated its centenary, and now has branches throughout the country.

In addition to the plaque to the right of the entrance gate, there is a "Madonna of Peace" beside the stone steps in the center of the garden. Erected in 1952, the statue is dedicated to the many atomic victims at this site, and to world peace and the abolition of nuclear weapons.

Yamazato Middle School: The road from Tenshu Park to Nagasaki Shinai Nursery leads on to Yamazato Middle School. Although not as famous as Yamazato Primary, to be described later, this school has a very active peace studies program, which includes a mentoring system for younger students. A "Peace Zone" has also been constructed on-site, featuring a monument inscribed with the phrase "Pledge of Peace". The oldest students are responsible for leading the memorial services here each August on the anniversary of the bombing.

Memorial Stele, Akagi Cemetery: This stately cemetery, a favorite of Japanese Christians since the Muromachi period, is a short walk to the northeast, between Yamazato Middle School and Takao Primary School. Among the markers is a large, irregularly-shaped stone inscribed with the names of 27 nuns and 168 mobilized students from Josei Girls School. The vertical gold lettering in Japanese is complemented by a Christian cross at the upper left. It is also possible to identify a number of gravestones dated "August 9th" in this cemetery.

St. Francis Hospital

This private medical facility is reached by continuing north from Yamazato Middle School along Angelus Drive, and then turning east at the lights into Highway 235. Alternatively, take the municipal streetcar line north to Nagasaki Daigaku Mae Station, walk south to the intersection, and then either walk east for a half hour or take a taxi.

A-bombed Magnolia

The Evergreen Magnolia in the parking lot on the north side, to the right of the main entrance, dates from before the bombing, when this was Urakami First Hospital. Little was left of the complex after the explosion, but this tree managed to survive, and was singled out for preservation during postwar reconstruction. Although the trunk is scarred on the side facing the hypocenter, the canopy is healthy.

The city erected a bilingual plaque here in 2002 with a photo showing the Evergreen Magnolia and the shell of the hospital in the background.

Nagai Takashi Memorial Museum and the Nyokodo Hermitage

The museum complex dedicated to the life of Dr. Takashi Nagai can be reached from the intersection in front of Tenshu Park, near the end of the concrete wall inscribed with “Bells of Nagasaki”. Instead of heading straight towards Nagasaki Shinai Nursery School, take the road on the west side of the Nagasaki Catholic Youth Hostel. Alternatively, if you have been visiting Peace Park, leave by the road to the left of the large Peace Statue at the far end of the *negai* Zone, and continue north to the first set of lights.

The story of Dr. Nagai and his response to the bombing has come to epitomize how Nagasaki as a community made peace with its atomic heritage. Dr. Nagai was born into an affluent medical family in Shimane prefecture in 1908. He enrolled in Nagasaki Medical College in 1928, and became interested in Catholicism while boarding with a Christian family. He was drafted in 1933 and served in China, where he is said to have done his utmost for every patient, regardless of their nationality. He was baptized on his return to Nagasaki in 1934, and married Midori Moriyama, the daughter of the family he had boarded with previously, and the descendant of a long line of Christians living in the Urakami area. He was sent back to China until 1940, where he continued to treat both Chinese and Japanese patients from the standpoint of social justice.

On his return to Japan, Dr. Nagai received his doctorate in 1944, and worked tirelessly to assist the increasing number of war victims in Nagasaki. His specialty was the use of X-rays for radiological examinations. Unfortunately, film was at a premium during this time, and so he made the decision to proceed through direct observation, despite the potential impact on his own health. Ultimately, he was diagnosed with leukemia in the summer of 1945, and was given only a short time to live. Although he anticipated that his remaining years would be spent being cared for by his loving wife, it was she that would become a victim of the atomic bomb.

After a period of convalescence in the fall of 1945, he moved back to Urakami and into a tiny wooden shack he christened “Nyokodo” a reference to the exhortation by Jesus to love one’s neighbor as oneself. He was to remain here until his death in 1951 at the age of 43. Far from retreating into grief and illness however, he pledged the remainder of his life to the service of others, and drew on his faith to inspire as many people as possible through paintings, speeches and the written word.

His first book, “The Bells of Nagasaki” was followed by “Records from the Atomic Wasteland”, “The River of Life” and many other writings reflecting his firsthand experience with the atomic bomb. He was also responsible for establishing a library for use by children who had been

orphaned by the war. His indomitable spirit and quiet strength led to visits from everyone from the Emperor to Helen Keller, and his story continues to inspire peace activists the world over.

Nagai Takashi Memorial Museum

In 1950, Dr. Nagai expressed his wish to a visiting Brazilian living in Japan that a library be opened for the orphans of the atomic bomb. The Brazilian Japanese community responded with a tremendous outpouring of donations, which were used in conjunction with municipal funding to open the Nagasaki Municipal Nagai Library in 1952. In the late 1960s, the collection was expanded to include photographs and other memorabilia, and was rechristened the Nagasaki City Nagai Memorial Museum. It was completely refurbished in 1999 and adopted its current name in 2000. The facility is currently managed by one of the doctor's grandsons. There is now also a sister museum in Mitoyacho, Shimane Prefecture, where Nagai spent his youth.

In addition to a comprehensive bilingual exhibition covering the life and work of Dr. Nagai, the museum screens bilingual films on wartime life in Japan and the peace movement. Translations of a small selection of Nagai's writings are available for purchase. For opening hours and pricing, see the website (Japanese only):

https://nagasakipeace.jp/english/map/zone_nagai/nagai_takashi_kinenkan.html

Nyokodo

When Dr. Nagai returned to the Urakami area in October 1945, he asked that a hermitage be built for him out of the remains of his house. *Nyokodo*, which means "(Do Unto Others) As Yourself Hall", was constructed by a friend of his wife's family through donations from the neighborhood. Despite measuring less than 10 square meters, it became home to the doctor, his two children, and three other relatives. It was later expanded by Catholic volunteers in order to house more of his remaining family, at

which time Nagai moved into the 4 square meter addition shown in the photograph. Far from hampering the doctor, the cramped quarters seemed to have focused his mind and facilitated his prolific output of poetry, prose, and paintings. Nyokodo was incorporated into the library when it opened in 1952.

Yamazato Primary School

If you have been visiting the Nagai Takashi Memorial Museum, go back up the hill to the main intersection, turn right, proceed one block further to the northeast, and then turn left. The sprawling red brick façade of Yamazato dates from 1988, when the A-bombed 3 story concrete schoolhouse, built in 1934 as an addition to the original 1887 structure, was finally demolished. Visitors are met at the entranceway by a bilingual map detailing the many peace-related monuments on site.

Yamazato Memorial Plaque

This monument was erected by the municipality to commemorate the students and teachers from Yamazato Primary who lost their lives in the bombing. Classes had been canceled since June 1945 due to the threat of air raids, and so a system was in place whereby teachers would make the rounds of the neighborhood to give their classes. These had been completed by 11:00 AM on August 9th, and a number of the staff had been assigned to extend the bomb shelters in the cliff at the back of the schoolyard. Principal Matawari and another 27 staff members were killed instantly, along with about 1,300 of the 1,581 students enrolled here.

In the weeks following the blast, Yamazato served as a temporary aid station for the neighborhood, as well as a makeshift crematorium for an uncountable number of war dead. The school reopened in November with 7 staff and 35 students.

Memorial to "Those Children": The garden in front of the school entrance has been converted into a touching memorial to the many students from Yamazato who perished because of the atomic bomb. A center relief shows a child in prayer, kneeling in the midst of flames. Dr. Nagai had it constructed in 1949, using the royalties from a book he published of eyewitness accounts by 37 children and 2 teachers. He asked that the monument stand alone, with no accompanying plaque, because he felt that its meaning would always be evident to those who had been touched by the tragedy. The memorial is framed by a

semicircular brick wall designed to hold the many strings of paper cranes that are received here from well-wishers on a regular basis.

The hillock where the monument is situated is referred to as the “Grove of those Children”. It is planted with trees donated in the name of peace from other prefectures in Japan. The west side of the grove (behind the memorial) is quite overgrown now, but I am told that it contains a number of Cherry trees planted under Dr. Nagai’s ambitious initiative to revitalize the Urakami area.

On the building opposite, a signboard in Japanese is inscribed with the song “Those Children”, the second school song at Yamazato. The lyrics were written by Dr. Nagai, and the music was composed by a Mr. Kino, then head of Nagasaki City Council Secretariat and himself a survivor.

Peace Bells: An 8-bell carillon stands in front of the main entrance. This is one of many such towers throughout the city, created as symbols of peace in the spirit of Dr. Nagai’s book, “The Bells of Nagasaki”.

Air Raid Shelter: Three of 20 air raid tunnels drilled into the rock cliffs surrounding the schoolyard have been preserved on the north side of the yard behind the main building. The shelters here were being extended when the bomb struck, and three teachers who were inside them at the time managed to survive. As with the shelters at the Medical College, these tunnels quickly became a refuge for the injured.

Bilingual monuments provide a schematic of the layout, the testimony of one of the teachers who escaped the blast, and an overview of the city’s conservation project to maintain this heritage site in good repair.

A-bomb Museum: The school maintains a small but important museum of wartime memorabilia on-site. Although there are no bilingual exhibits, plenty of photographs are on display, as well as perhaps the most comprehensive map compiled to date of Nagasaki’s A-bombed sites.

A-bombed Camphor Tree

I was told by the curator of the museum that the beautiful and clearly healthy camphor tree shading the north end of the athletics field is another of the city’s survivors. Unfortunately, it has yet to be registered as such with the municipality, and so remains unprotected from further development.

Insect Garden and Cherry Tree Boulevard: The garden above the brick wall facing the roadway in front of the school is the final resting place of some of the pupils from this school. According to the signpost in Japanese, the sound of the insects is said to comfort the souls of the departed.

At intervals down the road leading to the river and train lines, a series of Cherry trees has been planted with cuttings from the trees on the school grounds provided just after the war under Dr. Nagai's direction.

Yamazato Neighborhood

Nagasaki Industrial School

Return to the main road and continue north one block to reach this memorial to Nagasaki Prefectural Nagasaki Industrial School, which now stands in front of Nagasaki Nanzan Junior and Senior High School.

Nagasaki Prefectural Nagasaki Industrial School opened in 1937 and moved here in 1940. The campus consisted of a main wooden schoolhouse and auditorium; an arsenal was also maintained on-site. By the end of the war, most classes had been canceled, as the students were mobilized to work in the factories, or to dig air raid shelters or construct fire breaks. Approximately 220 students and staff are believed to have died in the bombing, many while dismantling houses upstream of Midori-Bashi Bridge (Tour 1). This bilingual plaque was erected by the city in their memory in 1998.

In 2007, a cenotaph that originally stood nearby was moved to the new location of the school in Michino. It will be introduced in Tour 5.

Hakusan Catholic Cemetery

Christian cemeteries are unusual in Japan, but not so in Nagasaki, where western missionaries have been active since the middle ages. Hakusan Cemetery is located a few streets north of the Yamazato Primary School grounds. A bilingual plaque at the entrance is dedicated to the 8,500 Christians, the vast majority women, children, and the elderly, who died in their homes on August 9th. Many of the gravestones date from 1945, and are inscribed with Christian names rather than the usual posthumous Buddhist name.

Scene from the Annual A-bomb Memorial Services

Peace Park takes on an otherworldly glow during the candlelight service

Ancient statuary and A-bombed Gingko tree, Eishoji Temple (Tour 7)

Tour 5. North End of the Streetcar

Iwayabashi Station → Nagasaki Daigaku Mae Station → Wakaba-Machi Station → Showa-Machi Dori Station → Sumiyoshi Station → Akasako Station / JR Michino Station

Tour 5 takes advantage of the municipal streetcar and the national train line to visit tunnels, shrines, monuments and former aid station sites spread across the north end of the city. The entire tour requires the better part of a day, but can also be approached on a station-by-station basis.

The streetcar line north of Peace Park provides easy access to a number of A-bomb heritage sites. We will start at Iwayabashi Station and then work our way up to Akasako Station at the northern end of the line.

To reach Iwayabashi Station from JR Nagasaki Station, walk over to the municipal streetcar line and take either tram #1 (blue line) or tram #3 (red line) heading for Akasako. Iwayabashi is the 11th stop from JR, and the third after Matsuyama-Machi (Peace Park).

Iwayabashi Station

Ohashi Park

Exit Iwayabashi Station and walk south (back towards downtown) along Highway 206 for about 10 minutes to reach this small triangular park, sandwiched between the highway and Bunkyo Dori Road.

There are several peace-related monuments here. The Bell of Nagasaki with Peace Doves was erected by Lion's Club International. The calligraphy (in Japanese only) reads, "Building a cheerful, livable community/Loving the elderly and wishing the best for our youth/A peaceful society, created by everyone".

Private A-bomb Memorial: There is also an oval-shaped monument made of smoothed natural stone in front of a house in this quarter of the city. The inscription is a dedication to the atomic bomb victims. The small altar and water basin are framed by a holder for strings of paper cranes.

Incidentally, the giant metallic sculpture of an alto saxophone at the park entrance was created by artist Kozo Nishino and installed here in 1993.

Memorial to the Students of Old #7 High School: Return to Iwayabashi station, and walk north one block to the next set of lights. Turn left and walk west, crossing the canal and the JR train tracks. Then walk north and west for about 15 minutes to reach *shiratori koen* (Shiratori Park), a clearing between Nagasaki Nishimachi Primary School and *Nagasaki kochi'shisho* (the Nagasaki Detention Center).

The rough-hewn monument in the park is dedicated to 14 students from #7 High School in Kagoshima who were mobilized to work in Nagasaki at the arms factories from April 1945. They lived at a dormitory on this site, and ultimately lost their lives in the bombing. Alumni from Kwassui and other municipal high schools (where students were subjected to similar treatment during the war) stage a memorial service in front of the monument each August.

Shichiko (literally "7 High") High School first opened its doors in Kagoshima City in April 1901. With the reorganization of the national academic system following the war, "7 High" went on to become the basis for the Literature and Science Department at Kagoshima University.

Nagasaki Detention Center Memorial: Urakami Prison, which was the closest municipal building to the hypocenter, was discussed in Tour 1. The prison facilities were moved to the site adjacent to Shiratori Park shortly after the war. There are three monuments of interest here, all arranged in a row above a concrete plinth. The one on the left is topped by a miniature edition of the 10 meter tall bronze Statue by Seibo Nishimura, which sits prominently at the north end of Peace Park. The central column supports two bronze peace doves, and the column on the right is inscribed with an elegy by Eichi Makino (b 1878 d 1970), an emeritus professor at the University of Tokyo.

Nagasaki Daigaku Mae Station

Nagasaki Daigaku Mae Station is the next stop on the municipal streetcar line, about 6 blocks north of Iwayabashi Station.

Monument to Mitsubishi Nagasaki Arms Factory, Ohashi Plant

Bunkyo, the main campus for Nagasaki University, is east of the station. It houses the faculties of Education, Pharmacology, Engineering, Fisheries, and Environmental Studies. The university as a whole was established in May 1949 through the amalgamation of a number of institutions including Nagasaki Medical College, Nagasaki College of Economics, and Nagasaki Normal School.

Between 1942 and 1945 however, this was the site of the Ohashi branch of the Mitsubishi Arms Factory. Here, regular plant workers as well as mobilized housewives and students labored round the clock to produce torpedoes, anti-mine devices, and other equipment for the war effort. This memorial, established by the city in October 1991, is dedicated to the estimated 2,273 workers who died at Mitsubishi plants in Nagasaki as a result of the bombing.

Monuments to Nagasaki Normal School

Nagasaki Normal School began as a prefectural elementary school in 1874. In 1943, it was re-established under the national "normal school" system, with separate educational facilities by gender. In 1949, it was absorbed into the Bunkyo Campus of Nagasaki University, where it has housed the Liberal Arts Department, and more recently the Faculty of Education.

This memorial to the atomic victims at Nagasaki Normal School is located inside the entrance to the university, to the left of the guard block. Erected in August 1959, it is inscribed with the names of 54 students who entered the school roll between 1940 and 1945, and who died on August 9th. A second, smaller monument was added by the alumni association in 1985.

Nagasaki Junshin Junior & Senior High School: The Junshin schoolyard on Bunkyo Dori Road (Highway 113) faces the opposite (southeast) side of the Nagasaki University campus. It contains a war memorial in the garden, just inside the main gate and to the left. The centerpiece, which was erected in May 1954, is a beautiful statue of Our Lady of Mercy. The pedestal is inscribed with a commemorative poem by Dr. Nagai, as well as the names of 208 mobilized students and 11 teaching staff, all of whom died in the bombing.

This campus is part of the Junshin (literally "pure heart") educational group, which includes the adjacent nursery school, as well as colleges, high schools, nurseries, and retirement homes in Nagasaki, Kagoshima, and Tokyo. The group was founded in Nagasaki in 1935 by the Nagasaki Sisters of the Immaculate Heart of Mary through the impetus of the first Japanese bishop, Kyunosuke Hayasaka, as a means of promoting educational and social welfare activities. The first leader of the school, Esumi Yasu, was a former mathematics teacher and the first woman to graduate from Tokyo University's Department of Science.

In addition to the monument, the school maintains a small A-bomb exhibition, which includes the clothing and armbands worn by the children at the time.

Mitsubishi Memorial Tower: Further up the road, on the left-hand side (north of the university campus), stands the Mitsubishi dormitories and research complex. The private garden near the entrance has been converted into an elaborate memorial to the war dead. Although I was graciously allowed a visit, I was informed that this garden is generally off limits even to employees.

There are two main installations, a central A-bomb cenotaph, and a registry of the names of the victims. The cenotaph dates from August 1952, a little over a year after the closure of what was then the Mitsubishi Nagasaki Arms Factory. According to the plaque (Japanese only), at least 15,000 individuals were engaged in company plants, primarily in the construction of sea mines. Other records place the total at nearly 18,000, including the women and youths mobilized from the spring of 1945 to assist with the war effort. More than half of these people ended up killed (2,273) or injured (5,679). Thousands of their names are inscribed on the registry, which is designed to resemble the Mitsubishi logo when viewed from the air.

Memorial to the Nameless Atomic Victims in Ishigami: Continue up Bunkyo Dori Road, turn right at the lights into Highway 235, and continue across the river to reach the Ishigami-Machi area. Ishigami Park, a small clearing next to Koranba cemetery, contains a stone monument dedicated to the “dozens of nameless atomic victims” from this neighborhood.

Wakaba-Machi Station

The next streetcar stop is about a 2 minute ride north of Nagasaki Daigaku Mae Station. To reach the first monument in this area, walk to the east side of the tracks (Highway 206) and ask directions to the *ienomachi kominkan* (community center), which is found a few blocks away.

Atomic Bomb Victim Memorial: This roughly-hewn cenotaph stands in the small park in front of the community center. It was erected on the third anniversary of the bombing, and is dedicated to the memory of 122 local residents.

Shoenji Temple Gateposts and Memorial: Return to the station, cross to the west side of Highway 206, walk south to the first set of lights, and then continue west, crossing the JR train tracks to reach Shoenji Temple. In August 1945, Shoenji was being used by a naval garrison dispatched from Sasebo City. At only 1,400 meters from the hypocenter, all the buildings were destroyed, save the stone gateposts still standing at the top of the stairs. A memorial tower was erected on the grounds when the temple was rebuilt.

Shoenji also marks the location where the first relief train offered emergency help to the survivors. At 11 AM on the 9th, an ordinary train

had been making its way into town from Nagayo Station far to the north. Had it been running on schedule, the carriage would have been directly under the blast, but departure was delayed because of a crush of passengers. The train was pressed into service to assist with relief efforts, and managed to get as far south as Shoenji before being forced to stop by the condition of the tracks.

Showa-Machi Dori Station

The next streetcar stop on our tour is two stations north, next to Chitosepia Plaza, the largest shopping center in this part of the city.

Municipal Building Memorial at Sumiyoshi Chuo Park

This plaque stands in a small public square a block east of the station. According to the explanation in Japanese, this land was once the administrative center for Nishi (west) Urakami, a township formed through the amalgamation of five neighboring villages in 1872. A new administration building was constructed here in 1934, and became a branch office for Nagasaki City Hall when the municipality expanded in 1938. The 2 story, western-style office was heavily damaged by the bombing, but remained in use until 1969. The photographs on the monument show the building before and after the atomic blast.

Sumiyoshi Station

Take the streetcar one more stop north to Sumiyoshi Station, enter the shopping street on the east side, and walk all the way to the end to reach the base of the stone steps leading up to the Shinto shrine.

Sumiyoshi Shrine

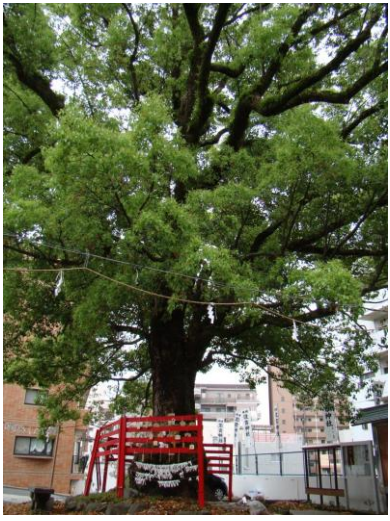
Sumiyoshi was established here in the mid-17th century as an extension of a shrine by the same name in Osaka City. This is a center of worship for the gods of the seas, and many people have come here over the years to pray for protection on ocean voyages or for a more abundant catch. The shrine is also dedicated to animal welfare, and serves as an impromptu shelter of sorts for an assortment of neglected, abused, and abandoned cats.

According to the bilingual plaque installed

here in March 2004, the bombing and fires completely leveled the shrine buildings. However, the *koma inu* guardian dogs (dating from 1935) and the stone torii gate (dating from 1943) both survived; their chips and scars now bear mute testimony to the power of the blast. After the war, the shrine was gifted with new objects of worship from its sister shrine in Osaka, and reopened in 1952. The current buildings date from 1991.

Stray cats typically welcome visitors to Sumiyoshi

A-bombed Camphor at Sumiyoshi Shrine



Although not marked with a municipal plaque, the 300 year old camphor tree at Sumiyoshi is registered with the city as an A-bomb survivor. The trunk is blackened on the side facing the hypocenter, but the tree is otherwise healthy, and the rich canopy extends a considerable distance. Wooden tiles suspended from the red frame at the base have been personalized by visitors with their hopes for the future.

Mitsubishi Sumiyoshi Tunnel Arms Factory Site

Head north from Sumiyoshi Station, turn right at the intersection, and continue on for about 2 minutes to reach the entrance to the former Mitsubishi Sumiyoshi Tunnel Arms Factory. Although the tunnels themselves are now closed, a series of bilingual plaques provides a good introduction to this important historical site.

In 1944, facing an increasing number of air raids, the Japanese military ordered the construction of six 3-meter high, 300-meter long tunnels in the Sumiyoshi area, enabling the Mitsubishi Arms Factory to decentralize its production of torpedoes at the Ohashi plant. The arduous task of excavating the tunnels and carrying away the debris was assigned to mobilized workers, many of them Korean laborers.

Tunnels 1 and 2 were in use at the time of the bombing, while the remainder was incomplete. The 1,800 workers fortunate enough to have been inside at the time were largely protected from the blast wave, which annihilated almost everyone outside the entranceway. In the days that followed, the tunnels were commandeered by a naval rescue mission, and converted into a woefully inadequate refuge and relief station. Faced with almost no supplies, witnesses recall nurses dripping lubricating oil onto injuries in an attempt to relieve the suffering.

The entranceways to two of the tunnels have been gated and reinforced with concrete, and are occasionally opened to the public. No such preservation efforts have been taken at the point where the tunnels emerge northeast of Akasako Station, jutting out of the hillside into car parks and people's backyards. A few are even being used as makeshift storage space by local residents.

Akasako Station

Akasako is the last stop on the north end of the municipal streetcar line, and about a 2 minute ride from Sumiyoshi Station.

A-bombed Persimmon Tree

To reach this hardy survivor, cross the river over the footpath to the west of the station. Take the second right all the way to the end, turn left, and walk another 5 minutes to the intersection at Wakatake-Machi-2.

The Japanese plaque at the base notes that the charring on the trunk dates from the time of the explosion. Like the Persimmon tree north of Shiroyama Primary (Tour 2), some of the hollows near the base have been repaired by tree surgeons over the years.

Further North: JR Michino Station

Since Akasako is as far north as the streetcar runs, we must change to the JR train line to go any further. To do so, ride the streetcar back downtown to Nagasaki Eki Mae Station, take the overpass to JR Nagasaki Station, and then catch a JR train heading north. Alternatively, either get off the streetcar at Urakami Eki Mae Station, walk over to JR Urakami Station, and catch a local train, or take the streetcar to Sumiyoshi Station, and then walk 15 minutes to JR Nishi Urakami Station.

There are several A-bomb heritage sites within easy reach of JR Michino Station, the third stop from JR Nagasaki on the JR line, and about 3.5 km from the hypocenter.

Memorial to Michino Temporary Relief Station/Relief Train

According to this plaque, which was erected at JR Michino by Nameshi Junior High School, more than 3,500 victims arrived here in the hours and days after the bombing, in search of some kind of medical care. The two small shacks on-site could only hold about 200 people, and so there was little else that could be done for the majority of the wounded, except to lay them out on the platform or the ground.

The plaque was erected by the students as a memorial to the suffering that occurred here, and as a reminder of the foolishness of war and the necessity of working on an individual basis to ensure world peace.

Nagasaki Prefectural Nagasaki Industrial School: Located about 20 minutes southwest of the station (on the west side of Highway 206), this vocational school was established in April 1937 in Maruo-Machi (across the river from the downtown Nagasaki Port Ferry Terminal). "Industrial" was moved to Ueno-Machi, just north of what is now Peace Park, in 1940. After the bombing, the school made use of a number of temporary sites before the present campus was constructed in 1971.

The buildings at Ueno were completely destroyed by the atomic blast, and 29 teachers and 198 students lost their lives. Many of the children had been mobilized to participate in evacuation projects, and were resting or playing in the river almost directly under the explosion, as mentioned in the plaque near Midori-Bashi Bridge (Tour 1)

A memorial to the war dead / roster of fallen students was erected at Ueno by the alumni association when the campus was taken over by Nanzan Junior and Senior High School. In 2007, as part of "Industrial" High School's 70th anniversary celebrations, the memorial at Ueno was transferred to the new campus, and a replacement plaque was installed in front of Nanzan, not far from Yamazato Primary (Tour 4).

Michino A-bombed Camphor

Highway 111 (actually quite a small road) begins near Michino Station and stretches off to the northwest. Follow this for about 10 minutes to reach another of the city's hardy A-bomb survivors, a Camphor growing by the side of the canal.

The Japanese plaque, again by Nameshi Junior High School, notes that although the trunk was blackened by the heat from the blast, the tree managed to recover and is now thriving. As such, it serves as a living metaphor for the city's renaissance.

I was fortunate enough to speak with a longtime resident of this neighborhood, the owner of the local barbershop, who also showed me a picture of the Camphor taken back when this area was all rice paddies and farmhouses set against a backdrop of rolling hills. He was a child at the time of the bombing, and told me that on the morning of August 9th, he and a friend were swimming in a local waterhole. At 11:02, he happened to be crouching down in the water. His friend was not so lucky, and ended up with burns across the upper half of his body. Recounting this story was clearly a strain on him, and I felt grateful for his willingness to share what were clearly difficult memories.

Memorial to Nameshi Temporary Relief Station

From here, another 10 minute walk through the backstreets leads to a fenced-off weed-grown parcel of land, sandwiched between Nameshi 1-13-3 and 1-10-43. A wood-frame house built here in 1939 was owned by a retired navel surgeon named Takeshi Miyajima. Shortly after the bombing, Dr. Miyajima opened what remained of his house to the countless victims who streamed into Michino Station looking for medical treatment. Relying solely on the few supplies on hand, Miyajima and his family provided the only help available in the first two days. On the 11th, medical personnel from Saga (the Kagoshima Relief Squad and Red Cross #713 Relief Squad) began offering treatment at the train station, and a battalion from Nagasaki Medical College set up relief stations at Nameshi Shrine and the Iwaya Club.

Dr. Miyajima died at age 70 in 1954. Although the house was registered as an A-bomb heritage site, its classification was such that the building was neither protected nor funded by the city. The family eventually made the decision to tear it down, and tragically, this important part of history was demolished in 2005.

A plaque in Japanese has been raised in honor of Dr. Miyajima and his aid station by the peace promotion committee at Nameshi Junior High School.

Nameshi Shrine: In 2009, the children at Nameshi Junior High also took it upon themselves to erect a memorial plaque at Nameshi Taijingu (Nameshi Shrine) in Nameshi 6, a 20 minute walk west of Michino Station and just south of Ozono Elementary School. The memorial describes how Dr. Raisuke Shirabe of Nagasaki Medical College established a temporary aid station in the shrine hall, and how he and Prof. Tsuno, the dean of the college, did what they could for the victims who made their way here in the days following the blast. Dr. Shirabe later published his memoirs under the title, *wasurenagusa* (“Forget-Me-Nots”).

Incidentally, the school publishes an illustrated guide to six regional A-bomb heritage sites. It is available in Japanese from the local post office and the community center.

Excerpt from "The Bells of Nagasaki" by Dr. Takashi Nagai

"…The rest of the teaching staff and I collected ourselves, and then headed out to the field where the dean of the school was sleeping. Spotting him in a corner of the sweet potato patch, soaked to the skin, curled into a ball with a rain jacket held over his head, tears came to my eyes in spite of myself. A group of medical students led by their teacher, Professor Shirabe, was busily making the rounds, providing medical attention. After reporting to the dean, I remember that I made it about 20 steps before feeling dizzy and starting to stagger. Just there, Mr. Umezu was sleeping, attended to by one of the elders. They too were drenched by the downpour. I decided to check his pulse, and to my relief found it unexpectedly strong. I took off my coat, put it over Mr. Umezu, and then walked another 5 or 6 steps, at which point I had a dizzy spell and collapsed as I was stepping down to a lower paddy.

"Press on his carotid artery!" Dr. Fuse was screaming. Someone was pressing down strongly on the base of my neck. When I opened my eyes and looked up, I saw, framed by the red clouds, the faces of Dr. Fuse, the head nurse, little Mame, and a startled looking Mr. Kaneko, the assistant engineer. "Stitches…forceps…gauze…gauze!" the doctor barked in an angry staccato, as something painful was plunged into the wound near my ear. I heard the sound of metal on metal, and from time to time, warm blood gushed down my cheek. "Press down…wipe it….gauze!" the doctor shouted forcefully. From time to time, it felt like the tip of the forceps was pinching nerve fibers; my entire body would suddenly be wracked by pain, and my toes would cramp violently. Without thinking, I grasped at the grass where my hands lay.

Professor Shirabe came running, and Dr. Fuse murmured something to him. He felt my pulse. I closed my eyes and prepared for the worst. "The stump of the artery had been pulled back behind the bone," explained the professor. I don't know how many times my toes had cramped violently and my hands had impulsively yanked up the grass by its roots. Yet the deftly performed operation had been a success. "Dr. Nagai, you're ok. The bleeding has stopped," the professor said, and then stood up. I offered my heartfelt thanks. Shortly after, my whole body suddenly felt like lead, and I lost consciousness again."

Scenes from the Annual A-bomb Memorial Services

Businessmen pay their respects at the Telecommunications Memorial

Tour 6. Streetcar South: Peace Park to JR Nagasaki Station

Matsuyama-Machi Station → Hamaguchi-Machi Station → Daigaku Byoin Mae Station → Urakami Eki Mae Station → Mori-Machi Station → Zenza-Machi Station→ Takara-Machi Station→ Yachio-Machi Station

Tour 6 looks at heritage sites located on the way back from Peace Park to JR Nagasaki Station. In addition to a river walk, a school, a park, and commemorative trees, this section features the iconic broken torii gate at Sanno Shrine. The points of interest are within easy walking distance of the streetcar stops, and the whole tour takes about a half a day.

Matsuyama-Machi Station / Hamaguchi-Machi Station

There are several heritage sites along the east side of the Urakami River, just south of Peace Park on the stretch between the southern tip of the *hiroba* zone and the bridge leading west to Kwassui High School. Begin this walk at Matsuyama-Machi Station, the eighth stop north of Nagasaki Eki Mae (in front of JR Nagasaki Station) on the municipal streetcar line. Walk east to the intersection, but instead of crossing Highway 206 to Peace Park, head south for about 5 minutes until you reach a fence decorated with white doves. Then follow the pedestrian walkway.

Memorial to Shimonokawa River Wall near the Former Hamaguchi-Machi Streetcar Stop

This bilingual plaque commemorates the nameless victims who died in a streetcar as it crossed the Shimonokawa Bridge, about 250 meters from the hypocenter. The photo shows what is left of the wooden train car, the debris scattered like a box of matches by the blast force winds.

Part of the stone embankment from the old Hamaguchi-Machi stop is preserved on the opposite side of the street, at the southern end of the *inori* zone, next to a memorial to the railway victims. Both the embankment and memorial were discussed in Tour 1.

Memorial to Unidentified Atomic Victims: Tucked away behind the streetcar line on the east side of the river, in the shadow of the Matsuyama Overpass, stands a 2 meter tall rough-hewn monument to the forgotten atomic victims of this neighborhood. It was erected on August 9th 1946 through donations from about twenty households in Hamaguchi-Machi, making it the fourth oldest such cenotaph in the prefecture. To this day, the women's chapter of the local council visits this site on a monthly basis to wash the stone and offer prayers for the unnamed deceased.

Memorial to Chinzei Gakuin

Walk south along the riverside to reach this bilingual tribute to Chinzei Gakuin, the predecessor to Kwassui High School (Tour 1). As mentioned earlier, Chinzei was founded in the 1880's in Higashi-Yamate, a neighborhood much further south. It moved to the hillside across the river from this spot in 1930. At only 500 meters from the hypocenter, little remained of the 4 story reinforced concrete schoolhouse, and most of the conscripted students, teachers, and on-site factory workers were killed. The photo shows the state of the campus directly after the bombing.

The city erected this plaque in 1995 to honor the dead and as a plea for world peace.

Takeiwa Bridge and Chinzei Gakuin in Ruins after the Atomic Bombing

Another bilingual tribute to the victims who died in this neighborhood stands about 5 minutes to the south. According to the plaque, Takeiwa Bridge was built here out of reinforced concrete in 1932. The explosion stripped the girders from the supports, and sent them flying dozens of meters. The period photograph shows the ruins of the bridge in the foreground, with Chinzei Gakuin in the distance.

To get back to the streetcar line from here, walk east (away from the bridge and the river) for 5 minutes. The nearest station is Daigaku Byoin Mae.

Daigaku Byoin Mae Station

Sanno Shrine, one of most significant heritage sites in the city, is within easy reach of this station, as are several other points of interest. Exit the platform on the east side, cross the intersection, and walk south (towards downtown). Turn left at the end of the second block, and walk east towards the hills.

Memorial to the First Torii of Sanno Shrine

This bilingual monument is easy to miss, as it is low to the ground and sits incongruously beside a car park at the end of the first block. In a different era, this was the site of a large stone torii gate that marked the start of the approach to Sanno Shrine.

According to the plaque, the gate was erected in October 1935, and as shown in the photo, miraculously remained standing after the bombing. In March 1962 however, it suddenly went missing. This plaque was raised in its memory by Mamoru Akase, a local landowner, in 1994. The famous broken torii at Sanno can just be seen in the background of the photograph on the monument.

Sanno Park – Mitsubishi Nagasaki Shipyard Monument: This bilingual plaque, erected by the city in 1992, stands at the entrance to Sanno Park, a small public square about two blocks further east. The photograph on the monument shows the twisted remains of what was once the Hamaguchi-Machi Mitsubishi Heavy Industries School and Factory. The memorial is dedicated to the 338 employees, including women's corps and mobilized students, who died here on August 9th.

Sanno Park – Memorial to the Atomic Victims

This commemorative tower for the atomic war victims is often featured in peace walks because of its proximity to Sanno Shrine. It also appears in one of the "Messages from Nagasaki" testimonials compiled by Asahi Shimbun Newspaper. In the "Message" in question, an A-bomb survivor recalls stopping here on his visit to the city 51 years after the explosion. He describes how his fervent prayers for fallen school friends were finally met with a cathartic release after more than half a century of anguish.

Sanno Shrine

Tucked away in a hillside clearing to the south of Nagasaki University School of Dentistry, Sanno Shrine was established in 1638 when a visiting official from the Tokugawa Shogunate noted the resemblance of the scenery between here and Shiroyama (the Peace Park area) to that of Mt. Hiei in Kyoto. In conjunction with the regional governor, he resolved that *Sanno Gongen*, the syncretic Shinto/Tendai Buddhist deity enshrined at Hiei, would be worshipped here. Sanno also served as a branch of Enmeiji Temple (in what is now the downtown core), as well as a place of worship for various tutelary deities. With the separation of religions at the start of the Meiji period, the site was redefined as the primary Shinto shrine for the Urakami region. Sanno's importance grew in the 1880's when it took over the role of Kotai Jingu, a prefectural shrine originally located near Yamazato Primary School.

Sanno Shrine – Broken Torii Gate

There are few images that epitomize the bombing of Nagasaki like the broken torii arch at Sanno Shrine, which stands at the top of a flight of stairs about 200 meters to the east of Sanno Park.

According to the bilingual plaque, this inner gate was erected in October 1924. At only 800 meters from the hypocenter, one pillar and the crossbeam were instantly shattered, and what remained of the arch was spun in the opposite direction. Pieces of the arch are on display by the side of the walkway to Sanno at the top.

Sanno Shrine – Remnants of the Torii Crossbeam

According to the accompanying plaque (Japanese only), this broken torii gate was the second of four stone gates through which visitors passed on their way to the shrine. Only the first and second gates survived the blast, and the first gate disappeared mysteriously in the 1960's, making these ruins all the more important. The chipped and blackened remnants are frequently adorned with paper cranes and other offerings left by well-wishers. Nearby stands a diagram showing where each of the pieces originally fit into the 1924 arch.

Sanno Shrine – Commemorative Tower to the Atomic Victims of Sakamoto-Machi

At the time of the bombing, the Sanno district of Sakamoto-Machi was home to about 780 people living in 175 houses. Because of the proximity to the blast, casualties were severe, with nearly 600 killed outright, and only a handful surviving until the next day.

This monument was created by the municipal council to commemorate the thousands of victims from Sakamoto-Machi. It was constructed from a piece of the shrine's third torii gate, and was erected here in 1952. The adjacent plaque (Japanese only) provides a moving account of conditions just after the bombing, and records how the community rallied when the cenotaph was damaged by a typhoon in 2006.

Sanno Shrine – Twin A-bombed Camphor Trees

According to the bilingual plaque installed by the city in 1995, the Camphor trees at the entrance to the shrine grounds were stripped by the blast wave, and the trunks were charred and split. Though written off for dead, both trees managed to bud again, and are now flourishing. With a little help from municipal tree surgeons, they have grown to measure 6 and 8 meters respectively in circumference, and boast an enormous collective canopy stretching about 40 meters. The Camphors were designated as natural monuments by the city in 1969 and by the Ministry of the Environment in 1996.

Photographs of the trees taken just after the war are on display at the shrine, as is an enormous rock that was embedded into one of the trunks by the force of the explosion.

Bodhisattva Hut: The side entrance to Sakamoto International Cemetery (discussed below) is a short walk from Sanno along the ancient Urakami Highway. By the roadside sits a wooden shelter housing three A-bombed statues, the bodhisattva Aryavalokitesvara (Kwannon), flanked on both sides by Ksitigarbha, the protector of

children, travelers, and the underworld. The statues are original, and are believed to have been placed here sometime during the Edo Period. A photo of the Kwannon in the midst of the rubble, undamaged and looking for all the world as if it were meditating on the surrounding wasteland, is reproduced on the back cover of this book.

Urakami Eki Mae Station

Urakami Eki Mae is the next stop south of Daigaku Byoin Mae on the municipal streetcar line. From the station platform, cross to the west side of Highway 206 to view the monuments in front of and inside JR Urakami Train Station.

JR Urakami Station

Originally known as “Nagasaki Station”, JR Urakami was opened in 1897, 27 years after the start of the national railway system. The name was changed 8 years later when the tracks were extended further south to the present location of JR Nagasaki Station. Although no longer the terminus, JR Urakami still serves as the junction between the new and old train lines. This station is located about 1 km from the hypocenter.

Monument to Urakami Railway Station: According to the bilingual plaque, installed by the city in 1992, JR Urakami played a key role in the war effort due to its proximity to the Mitsubishi Arms Factory. Little remained of the station after the blast, save the rails and the concrete platform. The explosion also incinerated the signal frames and the cargo in the yard, including boxcars filled with horses. All told, 65 employees and 15 mobilized schoolgirls were killed.

During the recovery period following August 9th, JR Urakami became an important base from which survivors were shuttled to Isahaya and other townships.

Cenotaph to the National Rail Atomic Victims

Urakami Station began as part of Kyushu Railway, and remained so until 1907, when the company was nationalized under a scheme organized by the Ministry of Finance. After the war, Urakami became the responsibility of Japanese National Railways, which was disbanded into a series of 6 passenger rail companies and 11 other organizations in 1987.

This monument and a matching one in Tokiwa Park in Hiroshima were erected by the National Railways Union in the 1970s to honor the many station employees (at least 80 at Urakami)

who died as atomic victims. The inscription in Japanese talks of joining hands with the spirits of the departed to embrace peace and the future.

Mori-Machi Station

The next stop to the south on the municipal streetcar line is a popular one with tourists and residents alike, as it provides access to Cocowalk, Nagasaki's largest shopping center, and to Brick Hall, a multipurpose venue and home to Chikyu-Shimin Hiroba, an international exchange organization offering classes on Japanese culture and language. For those with no fear of heights, the enormous Ferris wheel on the Cocowalk rooftop affords an unparalleled view of the entire area.

Monument to Mitsubishi Nagasaki Steel Works: This bilingual plaque was erected by the City in March 2005 at the JR railway crossing between Cocowalk and Brick Hall, about 2 minutes to the west of Mori-Machi Station. It commemorates the 1,406 victims who perished at Mitsubishi Nagasaki Steel Works, a sprawling industrial complex more than half a kilometer in length (700 meters to 1.3 kilometers from the hypocenter). In addition to 728 regular factory workers, the death toll included 240 trainees and new recruits, 26 mobilized women, and 223 mobilized students and teachers.

The plaque includes a picture of the ruins of the steel works, taken by the U.S. Strategic Bombing Survey.

Sakamoto International Cemetery: Cross to the opposite (east) side of highway 206, and follow the signs up the hill to reach this international cemetery, which was inaugurated in 1888 to help meet the needs of the burgeoning international community. The site was extended to the north in 1903 and includes a number of specialized areas, including a Jewish section and an area for fallen French soldiers and sailors.

The gravestones of Dr. Takashi Nagai (b. 1908 d. 1951) and his wife Midori (b. 1908 d. 1945) are just inside the entrance on the south side of the grounds. Midori was killed in the bombing, and Dr. Nagai died of leukemia in May 1951. His marker is inscribed with "Paul" and his wife's with "Marina" (a diminutive of Maria), the names they adopted when they were baptized in the Catholic Church. Dr. Nagai's tireless work on behalf of the atomic bomb victims and his commitment to world peace earned him international recognition, and his public funeral was attended by about 20,000 people. Even today, the site is often draped with strings of paper cranes left by well-wishers.

The north section of the cemetery is the final resting place of Thomas B. Glover (b. 1838 d. 1911), a key figure in the modernization of Japan. Born in Scotland, he moved to Nagasaki in 1859, where he worked as an importer and businessman. In the 1860's, Glover supplied ships and armaments to nationalistic rebels bent on bringing down the Shogunate

and restoring the power of the Emperor, a struggle that set the stage for the Meiji Restoration and the modernization of Japan. Among his other achievements, Glover brought over the first steam railway locomotive, started the Kirin breweries, developed Japan's first coal mine, and founded a shipbuilding company that became the precursor to Mitsubishi Corporation.

Glover's British-Japanese son, Tomisaburo (b. 1870 d. 1945) was present in Nagasaki at the time of the bombing, and committed suicide a few weeks later.

Zenza-Machi Station

This stop is a 2 minute walk south of Mori-Machi Station along Highway 206.

Cenotaphs at Shotokuji Temple: Cross to the east side of the highway, and walk south for one block to view the towering façade of Shotokuji Temple perched at the top of the cliff. Affiliated with the Pure Land Buddhist sect, Shotokuji was mentioned in Tour 1 in connection with the stone lanterns now next to the hypocenter. It was built in 1626 at the impetus of a disciple from Goshinji, across the river to the southwest (Tour 2). Shotokuji had jurisdiction over a large portion of the city at a time of fierce persecution against Japanese Christians (1614 to 1873), and a particularly brutal crackdown in 1790 is said to have started when a number of families in the Urakami area attempted to sever ties with this temple.

Several monuments to the atomic victims have been raised in the temple cemetery over the years, including a tall rectangular stone with the inscription, "Zenza-Machi Regional Atomic Bomb Victim Cenotaph" (in Japanese). Perhaps the most imposing piece is located at the very back of the site. Consisting of a white slab with gold lettering set against a dark grey background, this memorial is dedicated to the nearly 1,400 workers who perished at the nearby Mitsubishi steel plant.

Incidentally, air raid shelters constructed by the plant workers are still visible at the base of the cliff beneath the temple. Like the entranceways to the Mitsubishi Tunnels near Akasako to the north, they are unmarked, and have been commandeered by local residents for use as storage space.

"The only alternative to coexistence is codestruction"

Jawaharlal Nehru

Commemorative Willow Tree

This Willow tree is back at ground level, on the other side of the intersection. According to the Japanese plaque, which was erected in 1984, Omura Naval Hospital dispatched a special medical unit (Rescue Crew #1) by truck in the hours after the bombing. This spot was as close as they could get to the hypocenter, and so it was here that they being offering treatment to the wounded. The unit was joined the following day by a group of prefectural medical workers, who operated a relief station of their own for the next 5 days.

There had been a Willow tree here during the war, but it eventually withered and died. It was replaced by the current tree to commemorate the efforts of the doctors and nurses in those first critical days.

Tear-Stained Monument: A cemetery in Midori-Machi, the old neighborhood to the north of Shotokuji Temple and east of Sanno-Dori Road, contains a unique cylindrical cenotaph dedicated to the trials of the Burakumin, a Japanese social minority group. Burakumin are the descendents of families that traditionally labored as butchers or tanners, or in other occupations considered unclean because of an association with death. They have suffered considerable discrimination over the centuries, and continue to do so despite improvements to legislative policies since the late 1800s.

From the beginning of the 18th century, Burakumin in Nagasaki were settled in a ghetto at the outskirts of Urakami. When the bomb was dropped, it destroyed all 220 homes in the area, killing at least 430 people and injuring another 288. Yet because of lingering animosities, the grieving families were denied access to the cemetery at Shotokuji Temple. Adding insult to injury, the neighborhood was leveled in 1949 to make way for postwar municipal redevelopment.

The “tear-stained monument” was raised by former residents of this district on the 30th anniversary of the atomic bombing, to commemorate the more than 400 victims, many from Burakumin families, who perished in the bombing.

Zenza-Machi Primary School: Situated just to the south of Shotokuji Temple, about 1.5 km from the hypocenter, Zenza-Machi Primary School is keenly aware of its significance as an A-bomb heritage site. On August 9th each year, the administration convenes a peace ceremony to remember the 500 students (out of 840 on the registry) and 4 teachers who lost their lives in the bombing and aftermath. As part of the service, students in each grade prepare strings of 500 and

1,000 paper cranes to drape next to the “Child with Dove”, a sculpture created by Nagasaki artists Naoki Tominaga (who created the 50th anniversary piece near the hypocenter) and installed here in 1987.

Takara-Machi Station

From the platform, follow the highway south for a couple of blocks to the first major intersection. Turn left and walk up to the old Urakami Highway at the end, then turn right and follow the road as it climbs the hill.

Monument to Nishizaka Primary School

Continue up the roadway to Nishizaka Primary School, at Ofunagura-Machi block 6. The entranceway is marked with statues of Ninomiya Sontoku, a 19th century philosopher representing the virtue of education, and Prince Shotoku, a legendary leader from the dawn of Japanese civilization.

A bilingual plaque was installed by the city in 2007 to commemorate the 15 people who died here on August 9th. The wooden schoolhouses and administration building collapsed, and what little remained succumbed to the fires that swept the area later that day. The extent of the damage can be appreciated from the photograph taken by the U.S. Strategic Bombing Survey.

The surviving staff resumed lessons for the students in September, utilizing whatever cleared land was available. In November, makeshift classrooms were prepared at Saishoji Temple, north of what is now city hall, and the children returned to the old school grounds in April 1946.

In addition to this monument, the school has also been entrusted with a second-generation A-bombed Camphor tree from Sanno Shrine.

A-bombed Pomegranate Tree

An A-bombed Pomegranate stands on private land in this quarter of the city. According to the city records, the house that originally stood on the property was destroyed by the blast and fires, and all that was left of the tree was a charred stump about a meter in height. Two buds eventually sprouted, and these grew into a pair of new trees. The Pomegranate is clearly not in the best of health, but is still producing fruit.

Yachio-Machi Station

Yachio-Machi is the last stop before Nagasaki Eki Mae station, and the walkway over to JR Nagasaki Station. At the end of the war, this was a bustling manufacturing hub, centered on the Yachio-Machi works and the newly-built Ohashi works, both important storage sites for the natural gas supplied to residences throughout the city. When the bomb struck, it wiped out the gas distribution system, leaving 5,000 homes without fuel. It would be a year until the supply was restored.

Atomic Victim Memorial: A large monument was erected on the grounds of the Nagasaki branch of Seibu Gas in 1961. It was dedicated to the three people at the Ohashi works who lost their lives, and to an additional 48 other employees and family members who did not survive the bombing. I visited the area, but was unable to find the marker. A representative at the headquarters told me that it had been moved, but was unsure of its present location.

Oka Masaharu Memorial Museum (Nagasaki Peace Museum): This small privately-run museum opened in 1995 through the efforts of Oka Masaharu, a Protestant Minister and member of the municipal assembly. Throughout his life, Mr. Oka worked tirelessly to abolish discrimination against Koreans and to raise public awareness regarding the atrocities committed against foreigners by the Japanese government during the war.

In addition to exhibits showing daily life at the Kibachi Internment Camp (Mitsubishi Shipyards) where as many as 3,500 people were held as part of Japan's forced labor program, the museum includes displays dedicated to the roughly 30,000 Koreans estimated to have been living in Nagasaki at the time of the bombing. According to the museum, approximately 20,000 of these individuals were exposed to the blast, and 10,000 died as a result.

To reach the museum, walk south from Yachio-Machi Station along Highway 202 for several blocks. Take the road leading up the hill just south of the NHK Broadcast Center, and follow it past the Twenty-Six Martyrs Church and Museum. Nagasaki Peace Museum is open most days except Mondays, and the entrance is 250 yen. For details, see the website:

https://www.okakinen.jp/

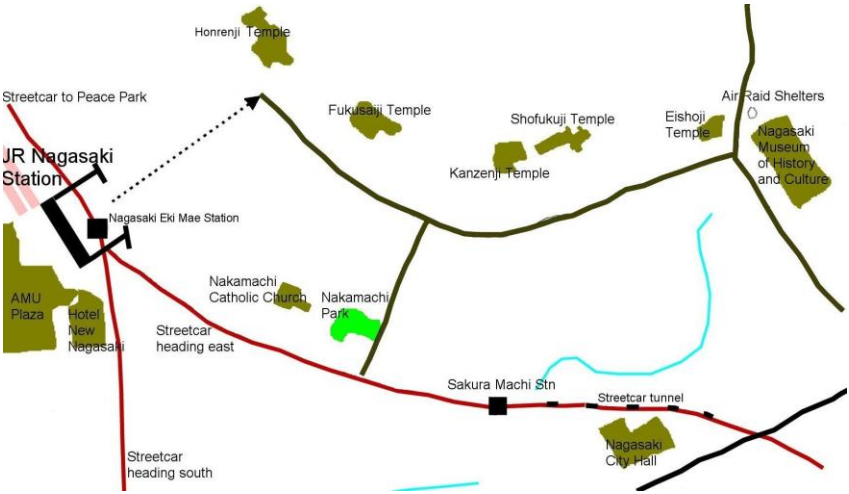
Scenes from the Annual A-bomb Memorial Services

Candlelit concert at the Peace Park Fountain , August 8th 2010

Banner from NGO gathering at Ground Zero , August 9th 2010

Tour 7. JR Nagasaki Station Neighborhood

Tour 7 consists of a beautiful temple walk, with Honrenji at one end and Eishoji at the other. Along the way, there are monuments and A-bombed trees, as well as the historical Nakamachi area with its park and Catholic Church. This tour takes at least a few hours to complete, and finishes next to the Nagasaki Museum of History and Culture.



JR Nagasaki Station is the central transportation hub for the city, and a natural place to begin a tour of sites closer to the downtown area. If you have been traveling by the municipal streetcar, get off at Nagasaki Eki Mae stop, climb the stairs, and make your way to the large public meeting space on the pedestrian overpass in front of the station. Bilingual information about the bombing, including a map of the devastated areas, is posted on the north side of the overpass, overlooking the streetcar to Peace Park.

From here, return to the elevated pedestrian walkway leading over the streetcar lines, and cross to the other (east) side of highway 202. Once back at ground level, continue walking away from the station, and up the narrow shopping street, towards the hills in the distance to the northeast. Three to four blocks later, you will be in a richly traditional neighborhood, dotted with temples and stretching all the way to the Museum of History and Culture on the other side of downtown.

Honrenji Temple

This sprawling site is on a hill about four blocks from the station. Affiliated with the Nichiren school of Buddhism, it was founded in 1620 by Nichie, the head priest of Omurahonkyoji Temple, on the ruins of a Christian church. By 1648 it was considered one of the "big three" temples in Nagasaki, and in its heyday sheltered dignitaries such as Kaishu Katsu, a high-ranking naval officer and key figure in the Meiji Revolution, and Philipp Franz von Siebold, the first European to teach western medical techniques to the Japanese.

Monument to the Japan National Railways Victims: There are a number of stone monuments erected inside the first gate, at the base of the wall fronting the lower cemetery. The small cenotaph with the gold lettering is dedicated to the A-bomb victims who were employees of Japan National Railways, as well as the many mobilized students and members of women's volunteer corps who died while working in this capacity.

Foundations of the A-bombed Nitenmon Gate

A *nitenmon* gate is an elaborate middle gate with a design dating from the Heian period. Typically, the central entrance is flanked by statues of the god Tamonten on the left and Zochoten on the right, and the roofing may extend up several stories. The buildings at Honrenji Temple were completely destroyed by the atomic explosion and subsequent fires, and although the main complex was rebuilt in 1955, the central gate clearing was left as is.

A-bombed Japanese Photinia Tree

This distinctive looking tree, with its tangled cluster of long snaking trunks, is at the top of the stairs, in front of the main hall. A member of the rose family, it is one of the few trees to have survived the blast. The Photinia remains in good health, and is now carefully tended by the temple gardener.

A-bombed Muku Tree: The large evergreen standing on its own at the middle level of the cemetery is another atomic survivor. This Muku tree

measures 3.5 meters in circumference at the base, and is over 12 meters tall. Mukus are typically found in southwestern Japan, and flower in early summer.

Fukusaiji Temple

Affiliated with the Obaku school of Zen Buddhism, Fukusaiji Temple is located about 10 minutes to the south of Honrenji. As with many other religious sites in the city, Fukusaiji has a strong connection with China - it was founded by a Chinese Buddhist named Kakukai in 1628, in response to an anti-Christian edict calling for everyone (including Chinese immigrants) to register with a Buddhist temple. The great hall was built in the Chinese style, and was christened with the popular Chinese character *fuku*, meaning “luck, making it one of three main temples in Nagasaki so named.

The hall, once designated as a national treasure, was unfortunately consumed in the firestorm on August 9th. The great 35 meter tall statue of Kannon, the Buddhist goddess of mercy, was erected on the same site in 1976, as a prayer for the A-bomb victims.

A-bombed Japanese Sago Palm

The sprawling Palm tree in front of the temple is considered the only plant at Fukusaiji to have survived the bombing. Although the Sago appears to be healthy, according to the write-up in the city records, its growth has been curtailed by the exposure to radiation.

Heifuri Slope

Follow the “temple trail” along the base of the hill a little further to reach a steep set of stairs leading up to an extensive cemetery. “Heifuri”, the name of this important historical site, is derived from the noun *gohei*, which refers to a wood and cut-paper wand used in Shinto rituals, and the verb *furu*, which means “to wave”. Legend has it that when workers were laboring to convey huge blocks of stone past this point on their way from the top of the hill down to Suwa Shrine, the foreman would wave a gohei to keep up their spirits. The bilingual plaque on-site has a map of the area as it looked in the 17th century.

Charnel for Unknown A-bomb Victims

A path on the left about halfway up the staircase leads to a clearing and this depository, part of the administrative grounds of the Nagasaki Otani sect of Shin Buddhism.

In the chaos after the bombing, it was often impossible to identify the remains of victims. Yet proper funeral rites are an important part of the Buddhist religion. Faced with this situation, the head of the grounds at the time solicited the help of the parishioners of Mangyoji Temple, located at the far north end of the city. Together, they worked their way painstakingly from Shoenji Temple (Tour 5) north of Peace Park all the way to the southern end of the blast area near Zenza-Machi (Tour 6). In the process, they collected the remains of more than 10,000 individuals, victims who were then dignified with interment at this charnel.

Anti-Nuclear, Anti-War Cenotaph

The clearing at the entrance to the charnel is marked by this cenotaph, dedicated appropriately enough to anti-nuclear and anti-war sentiment. The accompanying plaque in Japanese gives the story of the collection of the remains, noting that those concerned offer prayers for peace on the 9th of each month, and meet once every 10 years to further their peace efforts and confirm the group's solidarity in opposing nuclear arms.

Naka-Machi Area

Back at the base of the stairs, instead of continuing along the "temple trail" roadway, walk straight down the hill a few blocks to Naka-Machi Park, a small clearing a block from the Sakura-Machi streetcar stop and adjacent to Nakamachi Catholic Church.

Monument to Post-War Reconstruction

We have already mentioned the ambitious post-war redevelopment project initiated by the municipality in an effort to reinvent Nagasaki as an international city of culture. This monument is dedicated to that enormous enterprise, which ran from 1946 to 1975 and cost an estimated 1.5 billion yen. The distinctive art nouveau lettering in the heading is unfortunately the only English on the plaque, which was erected in December 1984.

The back of the monument is inscribed with the names of all those employed by the project in its initial phase from 1946 to 1955. The roster was added in 1995 as a 50th anniversary commemorative project, in recognition of the incredible sacrifices that these workers made so that Nagasaki could rise phoenix-like from the ashes of nuclear war. The small stone marker next to the monument reads, “Post-War Reconstruction Memorial Grove”.

Nakamachi Catholic Church

This pretty white church is located on the grounds of what was once the daimyo’s city storehouse. According to the bilingual plaque installed at the entrance in 1998, Nakamachi Catholic Church was constructed at the end of the 19th century to mark the 300th anniversary of the crucifixion of 26 Christian martyrs in Nagasaki in 1597. (Those executed were beatified in 1627 and canonized in 1862, and are now recognized by the Catholic Church with a Feast day, February 5th.)

A photo by the U.S. Strategic Bombing Survey shows the outer walls and tower, which were all that was left when the fires of August 9th swept through this area. A temporary wooden sanctuary was constructed in 1946, and the church as a whole was rebuilt in 1951, incorporating bricks from the original structure.

Kanzenji Temple

Walk back up the hill to the base of the stairs at Heifuri Slope, and then continue your walk east along the “temple trail” to the wooden gate leading up to Kanzenji, which is affiliated with the Jodo Shinshu school of Buddhism. As with Honrenji and Fukusaiji, Kanzenji was founded in the early 1600’s as a means of promoting the Buddhist faith at a time when Christianity held sway in Nagasaki. The temple moved to its current location in 1671.

Giant Camphor Tree

The Camphor towering over the flight of stairs leading up to the worship hall was designated as a municipal natural monument in 1969. With a height of 20 meters and a circumference of 8 meters, it is one of the largest trees in the city. The Camphor soon recovered after the blast but has gone into decline over the last few years, and is now receiving treatment. Although the tree is marked with a bilingual plaque, the write-up fails to mention the tree’s status as an A-bomb survivor.

Shofukuji Temple

The next stop on the Temple Trail is truly one of Nagasaki’s hidden gems. Affiliated with the Obaku school of Zen Buddhism, the lucky "fuku" character in the name marks this as a temple of Chinese origin, a lineage it shares with Nagasaki’s better-known “Big Three” (Kofukuji, Sofukuji, and Fukusaiji). Shofukuji was established in 1677 as a branch temple of a religious center in Kyoto, and quickly became a favorite with Chinese immigrants, particularly the Cantonese. A number of the structures here including the early 18th century front gates and the temple bell (the largest in Nagasaki) are now registered with the government as tangible cultural properties.

Despite the proximity of this temple to Honrenji and Fukusaiji, both of which were leveled by the blast and fires, city records indicate that Shofukji was protected by the eastward curve of the hillside, and suffered only minimal structural damage, primarily to the roof tiles.

Cemetery and Bamboo Forest

The entrance to the cemetery behind the main hall is lined with unusual reliefs incorporating both realistic imagery and mythical creatures. A number of Chinese residents are said to have spent the night of August 9th here sleeping as best they could outdoors, and one can only imagine the thoughts that this hauntingly beautiful site must have inspired under the circumstances.

Wartime Photos: A few wartime photos are on display at the temple. Particularly striking is a picture of the downtown core, showing what little remained of Shinkozen Primary School, buildings that were soon put to use as the central municipal relief station. We will be visiting the Shinkozen Aid Station Memorial (city library) in Tour 8.

Eishoji Temple

Continue along the temple trail until you reach Eishoji, the last religious site on this walk. Founded in 1646 as an offshoot of nearby Kotaiji Temple, Eishoji is affiliated with the Soto school of Buddhism. The grounds feature a bell tower, but the bell itself was confiscated and melted down by the Japanese army during World War II.

A-bombed Gingko Trees

The administrator of Eishoji told me that there is nothing in the 350 year records of the temple to indicate when the beautiful pair of gingko trees flanking the entrance was planted. He assures me however that they are indeed A-bomb survivors.

"If you want to make peace, you don't talk to your friends. You talk to your enemies."
Moshe Dayan

Tateyama Air Defense Tunnels

Exit the temple trail, cross the road, and walk up to the clearing to the left of the Nagasaki Museum of History & Culture. The four concrete reinforced tunnels in the base of the cliff under Suwa Park are the former headquarters of the Air Defense Surveillance Corps.

Built by the prefectural government in response to increasing air bombardment in 1944, the Tateyama Tunnels were completed in March 1945. In addition to offices for the administrator of air defense and chief of staff, rooms for messengers and communications equipment were also provided.

At 2.7 kilometers from the hypocenter, the tunnel facilities suffered comparatively minor damage, and continued to function in the hours and days after the bombing, enabling the occupants to provide information on the state of Nagasaki to the national air defense headquarters.

Tunnel Memorial

In addition to plaques with excerpts from radio transmissions, the tunnels feature a small exhibit of artifacts, as well as three eyewitness accounts of the bombing as it was experienced by members of the staff:

· A former soldier, 19 years old at the time, recounts that he was on the radio, transcribing messages from Morse code, when he heard the explosion. The power went off and then the blast winds reached the tunnel, toppling tables inside. Thinking that a bomb had landed nearby, he peered out the entrance, and found a landscape as dark as dusk.

· A member of the women's volunteer corps, then 17, tells how she was listening to the wireless and taking notes when suddenly the lights went out and she was struck by a terrific pressure wave. Desks collapsed, and the room was in shambles.

· Another women, then 22, explains that she had left the tunnels and was taking a nap in a nearby 2 storey wooden storage shed. When the blast hit, the force was enough to suck two of her coworkers out the windows. Like the boy, she assumed that a bomb must have landed nearby.

Excerpt from "A-bomb Poetry" by Sankichi Toge

Preface

Give me back my father

Give me back my mother

Give me back the elderly

Give me back the children

Give me back myself. Give me back

The people tied to me

As long as people, as people last

Give me back peace

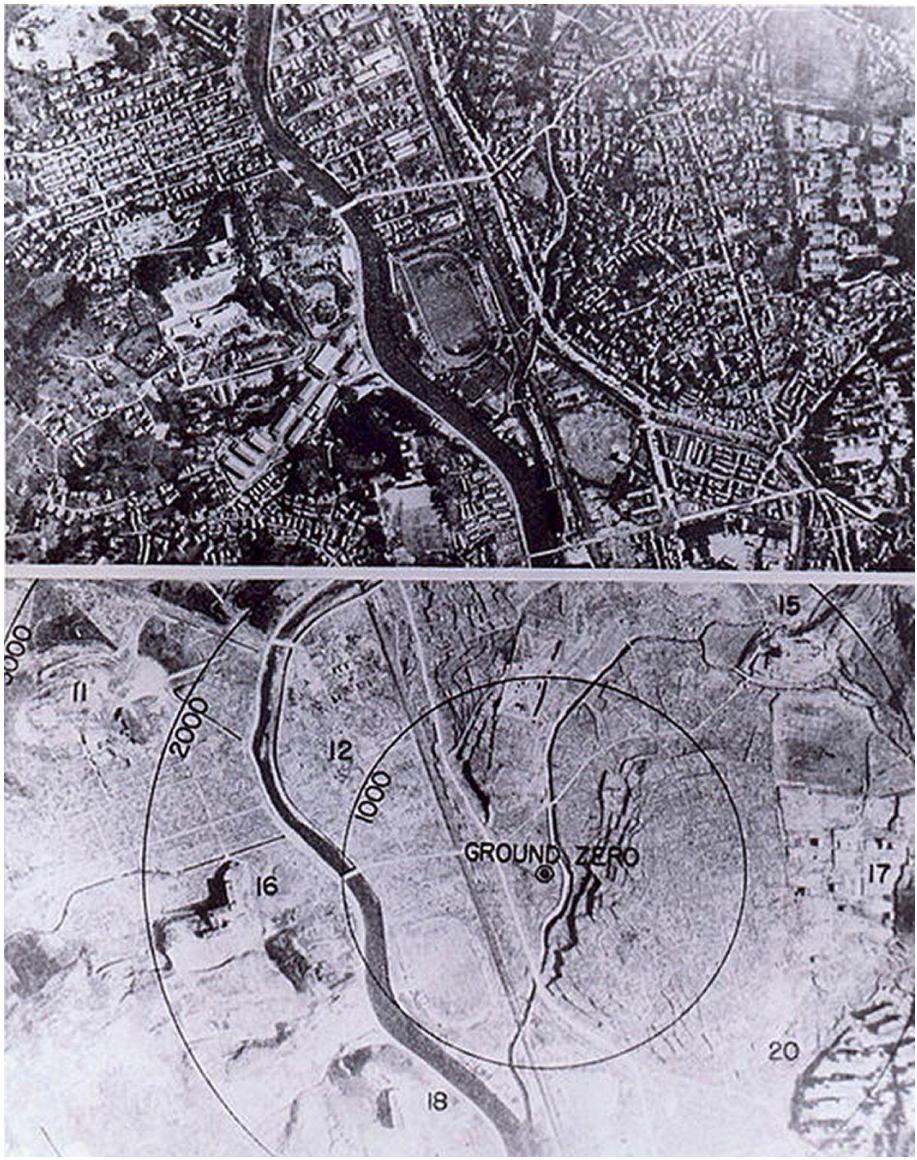
Unfailing peace

The poet Sankichi Toge was 28 when he was exposed to radiation from the atomic bombing of Hiroshima. He survived, and went on to become a youth leader and peace activist, famously protesting the American government's stance that it would not rule out the use of nuclear weapons in the Korean War.

He published his book of A-bomb poetry while struggling with tuberculosis. It was well-received at the 1951 World Youth Peace Festival in Germany, and he went on to world acclaim.

Sankichi Toge died in 1953.

Scenes from Nagasaki



Nagasaki before and after the atomic bombing. (Public domain image from the U.S. National Archives, retrieved from Wikimedia Commons)

Tour 8. West Downtown

Tour 8 *begins near city hall, and travels west and south past the municipal library, the prefectural government offices, and Yume Plaza (a major shopping center) before ending at Dejima wharf. The highlight of this trip is the Shinkozen Aid Station Memorial, a small but impressive museum that operates free of charge on the first floor of the library. The stops on this tour are relatively close together, and they can all be visited in a few hours.*

Although the majority of A-bomb heritage sites are a good distance north of downtown, there are still enough points of interest in the main commercial district to warrant two separate tours, West Downtown and East Downtown.

The municipal streetcar provides easy access to this area from JR Nagasaki Station. Take the No. 3 (red) line heading for Hotarujaya, and get off at the second stop, Kokaido Mae. From there, walk back up the hill, in the direction the streetcar came from, to reach Sakura-Machi Primary School.

Sakura-Machi Primary School (Katsuyama Primary School Aid Station)

In the late 1990's, the municipal Ministry for Education enacted an amalgamation policy, which led to the closure of three local primary

schools, and the building of two new ones. One of the casualties of this project was Katsuyama Primary School, which first opened its doors in March 1873, and closed them for good in 1997.

At nearly 3 km from the hypocenter, Katsuyama emerged relatively unscathed from the bombing, and was immediately pressed into action as an important aid station for the flood of survivors crossing the hills to the northwest. Shortly thereafter, the decision was made to consolidate medical care at nearby Shinkozen Primary School (now the public library block), which was then placed under the jurisdiction of Nagasaki Medical College.

A-bombed Kurogane Holly Tree

The original buildings at Katsuyama Primary were demolished to make way for Sakura-Machi Primary School, which was completed in April 2003. The round-leafed Holly tree behind the gateway at the southeast entrance is the only remaining link with the site's A-bombed heritage. The stone marker at the base of the tree is a memorial to Katsuyama.

Incidentally, a good deal of archeological material about the use of this area from the 16th century onwards came to light during the demolition process. It is available for viewing at the Museum for the Former Site of Santo Domingo Church, a free venue located around the corner from the school.

Nagasaki City Hall

Walk down Highway 34 one block to reach the offices of Nagasaki City Hall. As with Katsuyama Primary School, this area was relatively far from the hypocenter, and was protected from the blast wave by hills to the northwest. The real threat came hours later from the fires that raged across the ruins of the city. According to accounts from the time, the worst of the blaze began near the prefectural offices (further down the highway), and then moved relentlessly up through the government district, taking out the court house, the newspaper offices, and the post office. The fires burnt themselves out before reaching City Hall, but ironically, the original building was ultimately destroyed in an unrelated fire 13 years later.

Monument to Atomic Victims: A natural stone monument and votive water basin is located on the east side of the building, in a small grove of trees. It is dedicated to the 37 municipal workers who died in the bombing on August 9th.

Nagasaki City Library

The impressive new library / Aid Station Memorial / auditorium complex was opened in 2008 on the former site of Shinkozen Primary School, about 10 minutes to the southwest of City Hall along Highway 34. For visitors to Nagasaki who are short on time, I would recommend this as the most significant A-bomb heritage site in the downtown area.

Memorial to Shinkozen Primary School

Shinkozen Primary first opened its doors in December 1874, and like Katsuyama Primary, succumbed to the city's reorganization policies in 1997.

In the days and weeks after the bombing, Shinkozen served as the main aid station for the center of Nagasaki. By October of 1945, it was being run under the auspices of Nagasaki Medical College, which had sustained far too much damage to serve as an effective treatment center. The chief administrator was Professor Raisuke Shirabe, who we discussed in connection with the first aid station in Michino (Tour 5). In February 1946, as the importance of the clinic grew, the entire building was handed over to the college, and the primary school teaching staff and 495 pupils moved their classes temporarily to Kodaiji Temple.

The college continued to use the school building as their primary clinic until October 1950, when the medical administration offices were moved back to the old buildings in Urakami, not far from the blast site. Classes resumed at Shinkozen in 1951, and continued until its closure 46 years later.

The foyer to one of the meeting halls, which is accessed through a separate entrance on the right hand side of the library complex, contains a number of photographs and other memorabilia from the school.

Shinkozen Aid Station Memorial: When the school buildings were demolished in 2004, the wooden flooring and window sashes were preserved and later incorporated in the construction of this small A-bomb museum, which operates free of charge on the first floor of the library. The main room is an authentic recreation of the aid station, right down to the medical equipment used. This is complemented by a short video presentation on the conditions facing the wounded (NOT recommended for the squeamish). There is also a corridor filled with testimonials by the victims. [Open daily 10 am to 8 pm; closed Tuesdays, library admin days, and New Year's holidays]

Nagasaki Prefectural Offices

The government buildings at the intersection of Highway 34 and Highway 324 are the successors to the original offices, which were transferred here in 1873 from the former Nagasaki Magistrate's complex (now the Nagasaki Museum of History and Culture). In 1911, the buildings were refinished in an elegant red brick style common to many of the banks and other important institutions in the city. The administration was moved to the Tateyama Air Raid Shelter in March 1945, and the structure was completely destroyed by the fires that consumed much of the downtown area in the hours after the blast. Construction of the current offices began in 1951 and was completed in 1953. Upgrades are now sorely needed to add space and to ensure earthquake preparedness, and plans to resituate the complex by 2015 are said to be in the works.

Monument to the Atomic Victims: A steel flame-like installation on a stone base stands in the front garden, flanked by a support for hanging paper cranes. It was unveiled here in August 1981 primarily through the efforts of the Nagasaki branch of the prefectural labor union, with additional contributions by other labor organizations and groups across the country. According to the dedication, it is intended as a record for future generations of the suffering endured in Nagasaki, and is offered as a prayer for enduring world peace.

Youme Saito

Exit the prefectural administration complex, turn left, and follow the road down the hill and across the streetcar tracks to reach Youme (pronounced "you may") Saito, the second-largest shopping center in the city. Youme was built as part of "Nagasaki Urban Renaissance", a massive waterfront redevelopment project, and opened its doors to the public on April 1st 2000. In addition to its role as a commercial center, it also provides space for a number of municipal festivals, including the annual Kunchi celebrations in October.

Ohato Iron Ball: More oddity than A-bomb heritage, the Ohato Iron Ball sits on a pedestal outside of Yume, about a hundred meters to the right of the main entrance. Recently designated a municipal tangible cultural property, the 560 kg artifact was either imported, or forged in Nagasaki as part of the armaments used to suppress Catholics during the Shimabara Rebellion (1637 to 1638), an uprising that presaged more than two centuries of persecution against Christian believers. Adding to the mystery is the fact that the iron is believed to be hollow, which would make it an impractical cannon ball.

The iron ball survived the bombing, and has become part of local lore, even figuring in a folksong that asks, "…here is the cannon ball, but where is the cannon?"

Dejima

From Youme Plaza, walk back up to the streetcar tracks, then turn right and follow them across the bridge. The distinctive period edifice of the Dejima Restoration is visible just to the left of Dejima Station.

Although Dejima is now the name of the entire neighborhood, it once referred to a fan-shaped island, created by the Japanese in 1634 as a means of conducting business with merchants from Portugal without threatening Japan's isolationist policy. It was later expanded into a trading post for use by Chinese and Dutch merchants, and continued to be used in this capacity until the 1850's. During their stay in Japan, almost no foreign traders were allowed to stray beyond the confines of Dejima, which measured a mere 120 meters by 75 meters. The trading post was finally disbanded in 1857 following the opening of Japan's ports by Commodore Perry, and the island eventually merged with the rest of the city as reclamation works reshaped the harbor area.

Plans to reopen Dejima Island as a heritage site took shape in the 1950's, and have accelerated since the 1990's. A number of Meiji period buildings are now open to the public, and the complex is embellished with exhibitions, shops, and actors in costume. Although Dejima is currently only fronted by water on two sides, long-term plans call for the land to be converted back into a proper island.

Dejima Tree

A lone conifer stands about 10 meters in height on the southern side of the Dejima complex. Brought here from Jakarta by a Dutch trader at the end of the Edo era, this member of the Araucariacaea family (which dates back to the Jurassic and Cretaceous periods), is believed to be the only one of its kind in Japan. As such, it was registered with the prefecture as a designated natural monument in 1966.

The tree's A-bombed status is indicated in the city records, but is not mentioned on the bilingual plaque.

"Those who are at war with others are not at peace with themselves"
William Hazlett

Excerpt from "A-bomb Poetry" by Sankichi Toge

At the First-Aid Station

All of you
Who cry without a place for tears to fall from
Who shout without lips for speech
Who writhe without skin on your grasping fingers
All of you

Your fidgeting limbs
Smeared with blood and greasy sweat and lymph fluid
Your eyes, shuttered slits, shining white
Just the rubber waistbands from your panties to cover distended stomachs
None of you accorded the luxury of shame
Ah! Who could believe
That you were all adorable schoolgirls
A short time ago?

From the midst of the flames flickering dimly
In the ashes of Hiroshima
You all, who had ceased to be yourselves,
Leapt out, crept out, one by one
Struggling onwards to this meadow,
Covering frizzy monk heads
With the dust of anguish

Why did you have to meet such a fate?
Why did you have to meet such a fate?
Why?
To what end?
And you all
Have no idea what you already look like

Tour 8. West Downtown

Something so far from human

Just remembering
All of you remembering
Your fathers and mothers and younger sisters
As they were until this morning
(Who would recognize you if they met you now?)
And the homes where you rose from sleep and ate your breakfasts
(In an instant, the flowers on the hedge were torn away,
And not even their ashes remain)

Remembering, remembering
Hemmed in by the bodies of the others,
Who grow still, one by one
Remembering
When you were daughters
Days when you were daughters of humanity

***

August 6th

Who could forget that flash
In an instant, 30,000 in the streets snuffed out
The screams of 50,000 extinguished
In that pit of oppressive darkness

As the whirling yellow smoke faded
The building demolished, the bridges collapsed
Trams still full of passengers, burnt
Hiroshima, rubble without end, incinerated heaps

At length, skin like shredded rags, hangs down

Both hands to chest
Treading on crumpled grey matter
Girded in scorched cloths
A procession of naked bodies, sobbing as they walk along

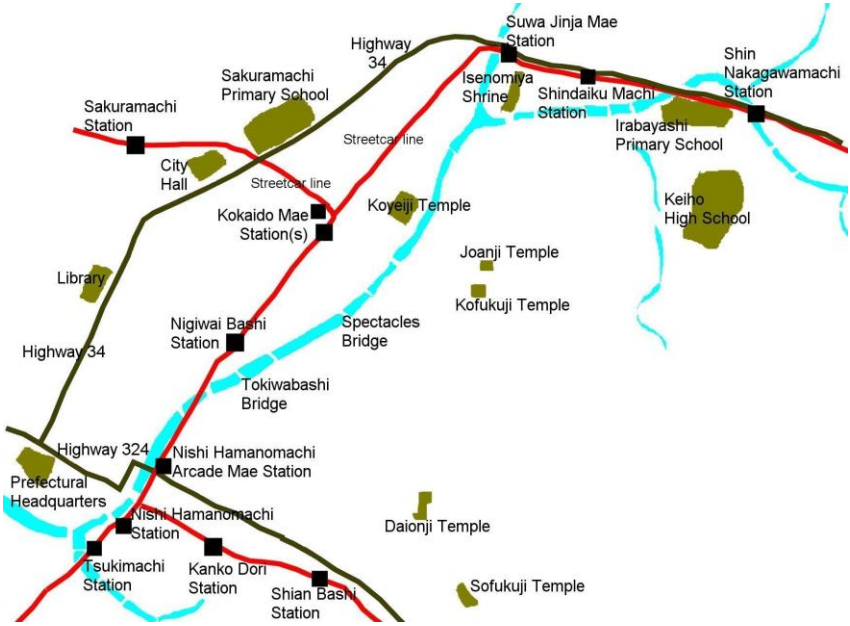
Corpses in a parade ground, scattered like stone *Jizo* statues
A crowd by the riverside, lying in a heap
Bodies crawling towards a moored raft
Gradually turning into corpses under the burning sun
In the firelight ascending to the night sky
The neighborhood where my mother and brother lie alive but pinned down
Shifting fires

Above the feces on the armory floor
Schoolgirls who had escaped the blast were stretched out
Swollen stomachs,
Eyes smashed, skin peeling from half the body, bald
An indistinguishable heap as the morning sun rises above them
Already movement has ceased
Save the buzz of flies around the metal basin
Amidst the stagnant stench

A city of 300,000 cut down
Who could forget that stillness
And in that silence
The white eye sockets of departed wives and children
Rending our hearts and souls
Their penetrating prayers
Who could forget

Tour 9. East Downtown

Tour 9 *completes the survey of downtown with a trip along the banks of the river leading into the commercial district. There are A-bombed trees at Koyeiji and other temples, as well as aid station memorials and other monuments raised by the local community. Like the previous tour, this walk can be completed in a few hours at a leisurely pace.*



The second half of our survey of the downtown area begins from the same place as the previous walk, the streetcar stop(s) at Kokaido Mae To get there from JR Nagasaki Station, take the overpass to the municipal streetcar, and catch the red line (line 3) heading for Hotarujaya. Alternatively, if you just finished the previous tour and are at Dejima Station, take the blue line (line 1) heading for Shokakuji Shita. Get off at the next stop (Tsukibashi Station), and transfer to the green line (line 5) heading for Hotarujaya.

Koyeiji Temple

From Kokaido, walk down to the river and turn left to reach the impressive wooden gates of Koyeiji Temple. Affiliated with the Jodo-Shinshu Otani sect of Buddhism, Koyeiji (sometimes spelt Koeiji) was moved here from the Urakami district in 1614. The original temple was rebuilt in 1663 after a devastating fire, and for a time, the main hall was one of the three biggest in Kyushu. Koyeiji has played a prominent role

in Nagasaki's history on several occasions, even hosting the first prefectural assembly in 1879, and is esteemed for its ecumenical outreach activities.

The main temple was destroyed in the bombing, and the remaining buildings were used for services until a smaller version of the hall was finally rebuilt in 1989.

A-bombed Gingko Tree

The Gingko in the main courtyard is an A-bomb survivor, and according to one of the priests I talked with, is believed to be more than 400 years old.

Tourists will notice that the tree appears to have "shrunk" since this photo was taken. A number of visitors have expressed concern for its health, but in actuality, the temple decided to remove the top branches as a preemptive safety measure to prevent it toppling onto the main hall as a result of a typhoon or lightning strike.

Isenomiya Temple

To reach Isenomiya Shrine, continue north along the riverbank, and then head east onto the delta. Isenomiya was founded here in 1639 by a follower of the Tendai sect of Buddhism with ties to the Shogunate and the Grand Shrine of Ise. Although now overshadowed by the popularity of nearby religious centers like Kofukuji and Sofukuji, Isenomiya was once considered one of the "Nagasaki Three" along with Suwa Shrine and Matsunomori Shrine. It is also renowned as the site of Nagasaki's first Shinto wedding.

One of the priests who was here at the end of the war told me that the shrine was reasonably sheltered from the blast by its location, but he remembered broken glass raining down on the tatami mats.

A-bombed portraiture: Perhaps the most striking aspect of the shrine is the set of 36 portraits of Heian-era poets lining either side of the main hall. Said to date from the 17th century, they were fortunate to survive the bombing and fires, but are now in dire need of restoration. Sadly, the priest I spoke with said that there are simply no funds available for such an undertaking.

A-bombed Camphor Tree: The massive old tree adjacent to the main building is another of the city's atomic survivors. Damaged slightly by the fires in the hours after the blast, it is now in more danger from insects, which are presumably responsible for the gaps in the trunk, particularly around the base.

Irabayashi Primary School

To visit Irabayashi Primary School, walk along the delta to the east, and before reaching Highway 34, cross one of the bridges heading south. At approximately 3.5 km from the hypocenter, the school buildings received relatively little direct damage, and so were immediately pressed into service by a contingent from the naval hospital at Isahaya for use as a regional aid center. It is said that nearly 1,300 atomic victims were treated here, and at least 260 died on-site. Their bodies were cremated in the athletics field, and the ashes were stored in an air raid shelter before being moved to a potter's field in nearby Hongochi ward.

A-bomb Memorial: A memorial and framework for paper crane donations are located to the right of the entrance to the sports grounds, on the side facing the streetcar tracks. They were erected by the PTA in 1979 in response to a generous donation from an anonymous benefactor, who accompanied the money with a letter describing first-hand the horrors of the bombing. The tower is dedicated to the memory of the two teachers and one student who died in the blast. It figures prominently in the peace studies program at Irabayashi.

Keiho High School

The grounds of Keiho, one of several prestigious private schools in Nagasaki, are located a short distance to the south. Keiho (which incidentally means "Glittering Harbor", the old name for this district) was founded in 1925. Under the postwar educational reforms, it underwent a series of amalgamations and separations before emerging as a private school specializing in preparation for colleges and universities, and offering courses leading to employment in government administration, IT, business, and mechanical engineering.

A-bomb Memorials: Towards the end of the war, 3rd and 4th year students from what was then Keiho Girl's School were mobilized to work in the Mitsubishi arms factories. One staff member and 55 students are said to have perished in the bombing; another 22 were gravely injured. "Smiling Girl", a statue by Seibo Kitamura, the artist responsible for the giant Peace Statue in Peace Park, was unveiled in 1985 as part of the ceremonies marking the 60th anniversary of the school. An additional monument was added in July 1994 in anticipation of the 50th anniversary of the bombing.

Joanji Temple

Walk back to the entrance to Koyeji Temple, cross the bridge in front, and continue up the hill to the east to reach another of Nagasaki's "temple town" neighborhoods. There are more than a dozen religious

sites in this area, which stretches south along the east side of the river all the way to the main shopping district.

One of the first temples you will encounter at the top of the hill is Joanji, which was founded in 1624 when a Chinese monk set up a thatched hermitage on this spot. Although less well-known than neighboring Kofukuji Temple, Joanji has a number of distinctive elements, including two elegant statues of Ksitigarbha (protector of children, travelers, and the underworld), and a main hall decorated with elaborate carvings of Chinese *shishi* lions and dragons.

Monument to A-bombed Paperboys: There is a set of four statues to the right at the top of the main flight of stone steps inside the complex. The relatively new Kannon (Goddess of Mercy) furthest from the steps was erected in 1974 at the behest of a local businessman, who had owned a newspaper shop at the end of the war. It is dedicated to the memory of all the newspaper carriers, typically 10 to 12 years of age, who lost their lives in the atomic bombing.

Nakashima River & Spectacles Bridge

From Joanji Temple, walk back down to the water, turn left and follow the riverbank for about 5 minutes to reach Spectacles Bridge, one of the highlights of any tour to Nagasaki. The term “Spectacles Bridge” actually refers to a type of bridge design featuring two independent stone arches, which when combined with their reflections in water bring to mind the shape of a pair of eyeglasses. Although similar bridges are found in other countries, the term is only commonly used in Japan. Bridges of this type are found in a number of places nationwide, but many have been replaced in recent years in an effort to widen roads and lessen the chance of flooding.

Nagasaki Spectacles Bridge

Nagasaki’s Spectacles Bridge is believed to be the oldest extant bridge of its type in Japan. It was built in 1634 by Nyojo Mokusu, a head priest at nearby Kofukuji Temple, and was designated as an important cultural asset by the Japanese government in 1960.

The bridge survived the atomic bombing, but was nearly wiped out in 1982 when flooding of the Nakashima River severely damaged the entire neighborhood.

The bridge’s A-bombed status is noted in the city records, and is referred to in passing in one of the bilingual plaques nearby.

Virtual Ground Zero

On August 9th, the B-29 *Bockscar*, loaded with the nuclear bomb code-named “Fat Man”, left Tinian Island heading for Kokura (now part of Kitakyushu). On arrival however, the crew found that a visually confirmed attack as per orders was not possible because of 70% cloud cover. Accordingly, Sweeney and his men headed for their secondary target, Nagasaki. Here too, the skies were partially obscured by clouds, which prevented the crew from visually sighting their primary reference point, Tokiwa Bridge. Just after 11 am however, a break in the clouds allowed the bomber to release Fat Man 3 km to the north, over the Urakami district.

Tokiwa Bridge

Tokiwa, the second crossing to the south of Spectacles Bridge, is just minutes from the bustling commercial center of the city. Tokiwa provides pedestrian access to the streetcar line and vehicular access to Highway 34. It is anyone’s guess what Nagasaki would look like today if the bomb had landed here, rather than across the hills that protected the downtown core from much of the damage.

I find it remarkable that such an important historical site remains unmarked in either Japanese or English.

Daionji Temple

The beautiful wooden gates of Daionji Temple are located near the southern end of the “Temple Trail”. To get there from Tokiwa Bridge, walk over to the Nigiwai Bashi streetcar stop, and catch the yellow line (line 4) heading to Shokakuji Shita. Get off at Shokakuji Shita Station, the last stop, walk back to the first intersection, turn right, and follow the road as it bends to the left.

Founded in 1614, Daionji became an important religious center when it was enlarged a few decades later to include a mausoleum for the ancestral tablets of the Shogun lineage. Although it survived the war, much of the site, including the main hall dating from 1641, was decimated by a fire in 1959. Daionji is affiliated with the Pure Land sect of Buddhism.

Memorial to the Unknown Atomic Victims: Enter through the gate, go up the flight of steps and turn right at the landing to find this large stone monument, fronted by two lanterns and a walkway of natural stones, and topped with an ornate spire. It was established here in

March 1946 at the behest of the major benefactors of the temple, and as such is of historical interest as one of the oldest A-bomb memorials in the city.

Aoyanagi (Green Willow) Restaurant

Situated near Maruyama Park and the former Maruyama Pleasure Quarters, *Ryotei Aoyanagi* (Green Willow Restaurant) is a Nagasaki institution, particularly with the literati. To get there, ride the streetcar to Shian-Bashi. Then walk along the south side of the tracks towards Shokakuji Shita Station for a half a block until you reach a small lane. Follow the lane for about five minutes, and you will come to a tall hedge marked with a map, plaque and signpost. The flight of stone steps to the left leads up to the entrance.

This 2 story wooden structure was built in 1879 and served as a dormitory for Mitsubishi employees during the war. It suffered slight structural and external damage as a result of the bombing and was repaired soon after. Its main claim to fame as a heritage site is that it often provided temporary residence to Seibo Kitamura (b. 1884 d. 1987), the sculptor responsible for the iconic Peace Statue in Nagasaki Peace Park (Tour 1). The memorabilia in the restaurant's collection includes teacups and other personal items that used to belong to the artist, as well as samples of his writings and a 20:1 miniature of the bronze Peace Statue.

(More) Bells of Nagasaki

We have already encountered several examples of the use of bells as a decorative element symbolizing the rebirth of the city. The elaborate bell tower back near the waterfront between Tsukimachi Station and Nishi Hamanomachi Station was erected in 1988 to mark the 100th anniversary of the "18 Bank", a local financial company. According to the dedication, it represents a wish for prosperity and good fortune on behalf of the city, and seems an ideal place to leave off our tour of the downtown core.

"It isn't enough to talk about peace, one must believe it. And it isn't enough to believe in it, one must work for it." Eleanor Roosevelt

"The Bells of Nagasaki": an Essay by Tamiki Hara

"No more Hiroshima!"

The meaning of this phrase of course is that we must never repeat the calamity that was Hiroshima.

From time to time, I get annoyed with myself, and grumble, "Enough with Hiroshima. Why on earth is all of my writing and all of my thinking focused on Hiroshima…no more Hiroshima…No more Hiroshima!" Yet when I'm strolling the streets, all it takes is something as minor as the sparking of the power lines above a tram to tear my thoughts in two, and with a start, I am drawn back to face that instant when everything above ground was stripped away…

On August 9th, I was sitting in an air raid shelter at a spot about 2 km from Hiroshima, telling the people around me about this strange new weapon, but as yet had no idea what to call it. One of the young men in the shelter started chatting with me.

"I heard they've used it on Kyoto too, whatever *it* is."

No doubt *it* would be igniting in a flash overhead momentarily. "Kyoto, Osaka, Tokyo, did such place names, such places even still exist?" I, the victim that I was, wondered at the time. Every time the sirens sounded, *it* seemed to be upon us.

The day I learned what *it* was called was August 16th. My nephew finally made it to us from the village, and we, who had had no access to newspapers, first heard the novel term *genshi* (atomic). At which point, my mind immediately flashed on the homophone for this word in Japanese, meaning "primitive". It seemed to me that this world, crawling as it was with red, festering, swollen corpses, and the charred, blackened bodies of the severely wounded, all seared into my eyeballs, was indeed like some nightmare of a primitive era. It was like the entire world had suddenly slid down into this bad dream.

The war had ended, and a short while later, I would go on to write about how moving this ending was in "Summer Flowers". When we face such momentous events head on, they seem to quietly dispel our very human predilection for agitation and exaggeration, at least momentarily. My

intent was thus to paint a picture of the raw tragedy that I had experienced on August 6th as level-headedly as possible, before the memory became distorted.

I subsequently had absolutely no opportunity to read other people's works or reminiscences about the atomic bomb. I know though that with the passage of time, our memory tends to become distorted and our expressions inflated. So if people with the same experiences as me write or talk about the bombing after a time, no doubt their accounts would gradually become tainted by irrepressible agitation and exaggeration. But that again is really just unavoidable. For if we are talking about the atomic bomb, a key factor in determining the very the future of humanity, there is no such thing as too agitated or too emphatic.

Actually, as time went on, the inflated and the distorted came and went in waves in my thoughts as well, and flashes of light seemed to illuminate the hidden recesses of my mind. I then had my first opportunity to read Takashi Nagai's "The Bell of Nagasaki". Naturally, as soon as I read this memoir, I felt strangely agitated. That night, when crossing the streetcar tracks, I stumbled over something, and ended up flat on the ground. I was like someone immersed in tragedy.

On August 9th, as I was huddled in a shelter, *it* was paying a visit to Nagasaki. Dr. Nagai writes of *it* striking the outpatient examining rooms at Nagasaki University Hospital as follows:

> "There was a flash of light in front of me…I was immediately thrown to the floor. The window pane by that time had already shattered, and the fierce blast threw me effortlessly into space. I flew through the air, my eyes wide open. Shards of glass from the windows began to pelt me like tree leaves whipped up by a storm. 'I'll be cut to shreds,' I thought to myself as the fragments embedded themselves in the right half of my body. The skin just above my right eye and around my ear was especially damaged, and fresh warm blood spurted out and then flowed down my neck. There was no pain. A great unseen fist had clenched the air and spun it violently. The bed, chairs, cabinets, helmets, shoes, clothes, everything was torn away, flung into the air, and whirled about, bumping and clanging, until finally ending up in a heap above me where I had been thrown on the floor. The dust laden

> wind suddenly blew up my nostrils, and I couldn't breathe. Opening my eyes wide, I naturally looked outside. As I stared, the darkness slowly approached. Like the sound of an ocean swell, like the howling wind of a storm, the sky was stirred up from one end to the other. Splinters of wood, pieces of clothing, fragments of metal roofing, any number of things were dancing round and round in the ashen air. Finally, the world was engulfed in a strange solitude, like the end of an autumn marked by chilly winds. Things were not as they should be."

Afterwards, the writer gradually put his scientifically trained eyes to work in coping with the sequence of tragedies that unfolded, and when he learned the true identity of *it* from a leaflet on August 10th , he writes,

> "…how truly unprecedented that we members of the teaching staff are now lying prostrate here in an air raid shelter, victims of an atomic bomb, the very crystallization of our specialty, atomic physics. That we have become the subjects of this experiment firsthand, capable of intimately observing our circumstances, and that we will continue to observe the subsequent changes."

Clearly, a fresh meaning had welled up for him suddenly based on the instinctual search for truth. From that point, as he rushed about helping the sick and injured, there was in short order a marked increase in the number of patients with radiation sickness, beginning in September. (In that respect, the situation was about the same as in Hiroshima.) Ultimately, the radiation-induced sickness that Dr. Nagai had contracted as a result of his work as a radiographer reappeared, and he too ended up in a sickbed. This author had already established that he had not long to live. Yet now, on his deathbed, what sort of blame did he heap on the human race, what was his cry? I will end this essay with the answer.

> "In possessing atomic energy, obtained through our own efforts, we humans also now possess the keys to our own fate, be it continued existence or extinction. People! Stop planning for war. Because atomic weapons exist, war is now simply a form of suicide for the human race. Those of us in Urakami, whose tears have fallen on atomic fields, turn to the world and cry, 'No More War!'"

Most likely, people think very little of their own fate, and it is not implausible that we will all be sucked into the vortex of atomic energy. The frightening thing is that many people have as yet no real inkling about what exactly the misery of atomic energy entails. I pray that this essay is read by as many people as possible, and that if even one person takes up the cry to prevent war, it will reverberate and become a resounding cry.

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The poet and essayist Tamiki Hara (1905-1951) was born in Hiroshima. He worked as a high school teacher in Chiba prefecture before returning to his hometown following the death of his wife in 1944. Hara provides an invaluable written account of the events surrounding the atomic blast, which he experienced firsthand at his family home in the central part of the city. More profound are the introspective pieces he wrote until his suicide in Tokyo in 1951, an event sparked some say by his belief that use of atomic weapons in the Korean War appeared to be inevitable. The need to make sense of the senselessness of aggression underscores all of his writing, and his ultimate commitment to advocacy bears close scrutiny.

Anonymous origami donation. The characters mean "Peace".

"Tour" 10. Further Afield

The final section of this book introduces a few sites well outside the original blast zone, towards the outskirts of the city. From there, it catalogs a series of stops nationally (Kitakyushu City, Osaka, Tokyo), and internationally (primarily in the United States) with special ties to Nagasaki and the A-bomb.

The word tour in the title of this chapter is placed in quotations because even the sites discussed here within the city limits are sufficiently isolated that they are best tackled individually as half-day or full day trips. Some are accessible by streetcar or bus, while others can only be reached on foot or by taxis.

Part I – South of Downtown

Glover Gardens

We have already mentioned the important legacy of the Glover family in the entry dealing with the Sakamoto International Cemetery in Tour 6. Glover Garden, a hilltop park and open air museum in southern Nagasaki, showcases the former residence of Thomas Blake Glover, built in 1863. The garden is easily accessed by taking municipal streetcar line 5 (green line) all the way to Ishibashi, the final stop at the southern end. Then follow the signs to the Glover Sky Road, a series of elevators leading up to the entrance of the park.

Shortly after the opening of Nagasaki Port to the rest of the world in 1859, much of the southern part of the city was designated for use as a foreign settlement. A number of impressive western-style mansions were constructed here, not least of which was the Glover Residence, now an important cultural asset. The foreign settlement was abolished in 1899, and much of the unique architecture was lost over the decades, but in 1970, the city began centralizing as many of the remaining western houses as possible, and Glover Garden began to take shape. Today it is one of the top tourist destinations in the city, attracting nearly 2 million visitors every year.

It is said that Tomisaburo, son of the Patriarch Thomas Glover and the last of the line residing in Nagasaki, watched the aftermath of the bombing from here, although this is dubious as the residence was sold to Mitsubishi Shipyards in 1939 for use as a clubhouse. Whatever the case, Tomisaburo chose to end his own life a few weeks later.

A-bombed Cycad: Thomas Glover sometimes used his mansion to host meetings with rebel samurai from the Choshu and Satsuma clans. According to the bilingual plaque, a Satsuma feudal lord gave this 300

year-old tree to Glover as a token of appreciation for his efforts. It is registered as an A-bomb survivor with the city, and is on prominent display in the park, near the Glover residence.

Kosakaki Primary School

This municipal elementary school is located at 770 Kosedo-Machi, on the west side of Nagasaki Harbor, about 30 minutes by bus from the downtown area. It was established in 1955 through the amalgamation of several local school districts, and currently has an enrollment of 431 students.

Second-Generation A-bombed Camphor: The curriculum at Kosakaki includes an active Peace Studies program, which incorporates visits to the Atomic Bomb Museum, and lessons about the nearby shipyard, where as many as 3,500 Koreans were detained at the Kibachi Dormitory. Peace assemblies such as the one on August 9th each year typically end with an offering of paper cranes at the foot of the second-generation A-bombed Camphor tree in the schoolyard.

Tohakkei Park

At an elevation of 300 meters, Tohakkei Park provides great views of the nearby mountains and coastline, and is best known as the venue for the Nagasaki Kite Festival, held annually at the beginning of April since the Edo period. The park is also a popular starting point for marathons, as it is surrounded by picturesque forests but is only about 30 minutes from the city. Tohakkei is best reached by taking the Tohakke bus from JR Nagasaki Station.

A-bomb Memorial Cenotaph: This area played a significant role in the war as it was commandeered by the army for use as a residence for the 8th western battalion. A large stone monument was erected here in July 1977 to commemorate the war dead, both military and civilian, and a service is held in the park each year on the first Sunday of August.

Part II – North of Downtown

Anakoboji Ryosenji Temple

Affiliated with the Shingon Buddhist sect, the Anakoboji/Ryosenji temple grounds are located 1,200 meters from the hypocenter, on Anakoboji, a hilltop east of Nagasaki University Hospital. Ryosenji was founded in 1790 in celebration of a nearby stream, which is said to have curative properties, and many come here looking for healing. The easiest approach to the complex is via a long staircase that starts near the northeast side of Sakamoto Primary School (Tour 3).

The atomic blast destroyed the buildings on site, and toppled many of the 500 stone statues, most of which were shattered or otherwise

damaged. In the aftermath, the clearing became a busy evacuation site for the survivors, due to its proximity to the roadway linking the Urakami area to townships on the other side of Mt. Konpira, and because of the promise of fresh water. Services for the victims are now held by the temple in August each year.

Anakoboji Cemetery: The cemetery that visitors pass as they ascend the long pathway to the top of the hill contains a number of stones inscribed with dates either on or shortly after August 9th, 1945. Many of the markers were chipped or scarred by the blast wave.

Kannon of Peace: This statue of Kannon, the Buddhist deity of mercy, was erected in 1986 at the behest of the chief priest at Ryosenji, in honor of the injured who were cremated and interred here. The base is inscribed with a dedication in Japanese calling for us to remember the horrors of war and to pray for eternal peace.

Broken Torii Gate: A stone gate long stood on these grounds as part of a Shinto shrine dedicated to the god of harvests. A 2 meter section of one of the pillars, which was toppled by the blast wave, has been left lying beside the stone steps as a reminder of the tragedy.

Mizukoji Jizo Statue: *Jizo* (Ksitigarbha) statues are often placed at temples as a prayer for the spiritual wellbeing of travelers and children (as well as aborted or miscarried fetuses). This statue was erected at Anakoboji Temple in memory of the many evacuees who died at this spot due to the limited medical attention available at the time. Their ashes were initially interred nearby, but were later relocated to the charnel house next to Peace Park (Tour 1).

Mt. Konpira

Standing at an elevation of 366 meters, Mt. Konpira is south of Ryosenji Temple, in the relatively inaccessible hilly region to the north of the downtown core. Named after the guardian deity of seafaring by a wandering ascetic in 1705, this hilltop is popular with hikers, kite flyers (especially during the annual festival each spring), and people looking for a commanding view of the southern part of the city. To get there from JR Nagasaki Station, take the bus from the east exit heading for "Tateyama / Hamahira". Get off at Nagasaki Higashi High School, and take the long winding staircase that begins near the front entrance.

Antiaircraft Battery / A-bomb War Dead Memorial: At the top of the stone stairs leading up to Konpira Shrine, turn left, and follow the sloping path for about 5 minutes to reach the former site of the Konpira antiaircraft gun. Now a modern multipurpose space, this area was home to about 260 military personnel during its busiest period, the autumn of 1944. An account of a survivor who was manning the gun as a 21-year old private on August 9th describes the sudden appearance of the B29, the flash and thunder the next instant, and then the

crushing blast wave, which threw everyone into the air (this at a distance of 2.4 kilometers from the hypocenter).

Only a few traces of the original concrete were preserved during the reconstruction efforts, much to the consternation of history enthusiasts. However, the Atomic Bomb Museum has photographs of the gun, the barracks, and the soldiers in its archives.

The memorial at the back of the square is dedicated to the war dead of Nagasaki.

11th Medical Corps Aid Station

As indicated in the previous tours, makeshift aid stations were erected across the city to take the place of the decimated medical college in the aftermath of the bombing. Aid Station 11 was set up in a simple wooden farmhouse in what is now Kawahira-Machi, about a half-hour's drive northeast of the downtown area. Here, Dr. Nagai himself led a team of 12 from the college medical corps. Over the course of 58 days from August 12th to October 8th, they treated at least 79 cases, 29 of whom succumbed to their injuries.

Aid Station Memorial: The aid station itself is long gone, but a stone cenotaph now marks the spot where Dr. Nagai and the others (all A-bomb victims themselves it must be remembered) toiled selflessly for months under appalling conditions. Erected through the efforts of the Nagasaki Nyoko Association, a local NPO, the tower is inscribed with the word "Peace" in Japanese, and Christ's maxim to love others as you love yourself.

To reach the memorial, drive north up Bunkyo Dori Road, east of the university. Follow the Nagasaki Bypass to Kawahira Primary School, then walk across Ideguchi Bridge and take the mountain trail next to the housing. The area is best visited in spring, as the site has been planted with exotic yellow flowering cherry trees donated by Dr. Nagai's hometown, Mitoya-Cho in Shimane Prefecture.

Members of Nagasaki Nyoko'no'kai hold a memorial service here in mid-October annually

Part III – Nagasaki Prefecture

Shiomisaki Park in Mogi-Machi

The rural hamlet of Mogi is on the coastline 10 kilometers southeast of downtown. It can be accessed either by prefectural bus or by car along Highway 324. Mogi is best known as a tourist destination for its seafood restaurants, and for scenic spots such as the Shiomizaki Kannon statue and lighthouse/viewing platform.

A-bomb Memorial: In the days and weeks after August 9th, hundreds of survivors made the trek here from the city in search of sustenance and medical care. A number of venues in the township were converted into temporary housing and aid stations, and the residents did what they could with the limited know-how and supplies available. As can be expected, many of the wounded succumbed to their injuries, and locals recall that black smoke from the funeral pyres wafted over the beaches for more than a month.

Aware that the only witnesses to this historical event are now well into their senior years, the Mogi Promotional Society took it upon themselves to erect an A-bomb memorial in Mogi Shiomizaki Park in 2,000. Services are now held annually at the site to pray for peace and to ensure that the lessons learned are not lost on future generations.

Nagasaki Airport

Nagasaki Airport is actually located about 45 minutes away, offshore from the old castle town of Omura. The airport was opened in 1975, and functioned for the time as Japan's only seadrome. In addition to providing access to China and South Korea via JAL and other commercial airlines, the facilities also serve as a base for the Japan Self-Defense Force.

Omura itself was largely destroyed by bombing raids in October 1944, but has since developed into a thriving commercial region as well as a satellite city for Nagasaki and Sasebo.

Bells of Nagasaki: The church bell motif so strongly associated with Nagasaki's postwar recovery was extended to the airport with the addition of a prominent bell tower in December 1996. Echoing the façade of Urakami Cathedral and other churches in the area, the tower has been finished in red brick, and as a further nod to Nagasaki's religious heritage, an exhibition of stained glass designs was added in 2008.

Part IV – Other Regions in Japan

Kitakyushu (Kokura)

While the use of a single bomb to obliterate an entire city should have been enough to usher in the end of the war, several senior military leaders, including General Leslie Groves and Rear Admiral William Purnell, believed that it would take the psychological impact of two such events to overwhelm the Japanese military spirit. Three potential targets were proposed for the second bomb: Niigata, Kokura and Kyoto. Niigata was eliminated almost immediately because of the flying distance, and it was decided to spare Kyoto because of its cultural

importance. The final selection thus became the old castle town of Kokura, with Nagasaki as the alternate.

The city of Kokura was one of five municipalities amalgamated during the 1960's to form Kitakyushu, the largest urban center by area on the island of Kyushu, and the second largest by population after Fukuoka. The metropolis is situated next to the Straits of Shimonoseki, about 150 km northeast of Nagasaki.

Kokura Memorial and Bell: The area around what is now Katsuyama Park in Kokura ward, Kitakyushu, was an important military armory and home to the 14th infantry regiment. It was spared on that fateful day by heavy cloud cover that stubbornly refused to dissipate, forcing the pilot of the bomber "Bockscar" to move on to his secondary target.

The monument in Katsuyama Park was erected in August 1973 in memory of the atomic victims and as a prayer for enduring world peace. The non-representational sculpture, symbolizing a mother holding tight to her child's hand, is accompanied by a plaque in Japanese recounting the story of the bombing. A brass support for strings of paper cranes is provided nearby, as is a replica of the Urakami Angelus church bell, which was donated to the municipality by the city of Nagasaki. The grounds were recently upgraded to provide barrier-free access to the annual memorial ceremony.

Hiroshima

We have already encountered several monuments in Nagasaki with equivalent markers in Hiroshima:

Cenotaph to the National Rail Atomic Victims (Corresponding to the monument at JR Urakami Station, Nagasaki): A monument dedicated to the fallen employees of Japan National Railways was erected in the August 1973 in Tokiwa Park, Hiroshima, not far from where a freight train was blown off of a bridge over the Kanda River by the force of the explosion.

Hiroshima and Nagasaki Youth Congress Memorials (Corresponding to "Peace" in Nagasaki Peace Park): A monument commemorating the first meeting of the Hiroshima and Nagasaki Youth Congress on November 12th 1949 stands at Naka-Ku, Otemachi-3, in a strip of greenery on the south side of Hiroshima Peace Boulevard. The area is landscaped with roses from Dr. Nagai's garden, and the stone is inscribed with an antiwar poem composed by him. A second memorial, built with granite from the ruins of an A-bombed administrative building, was erected nearby in 1986 to commemorate a similar congress held in August 1975. It was moved to the north side of the downtown Hiroshima Youth Center in 1994, and is planted round with hydrangeas from Nagasaki.

I was able to identify a few more sites in Hiroshima dedicated to the victims in Nagasaki, but this is by no means a complete list:

Hiroshima and Nagasaki Youth Congress Memorial Grove

The green space in front of city hall is home to several A-bombed cherry trees, which blossom for visitors in late spring each year. Less obvious are the rose bushes in the gardens on the west side. These five plants grew from a "Red Radiance" cutting provided by Dr. Nagai to commemorate the 1949 youth congress.

Nagasaki Tallow Tree: Hiroshima Peace Memorial Park is home to a Tallow tree, a tall deciduous plant first introduced to Japan from China via Nagasaki, and now the official tree of that city. This specimen was gifted to Hiroshima in July 1975 as part of a sister city commemorative project. The plaque (Japanese only) mentions a hydrangea as well, but that bush appears to have been relocated.

Nagasaki Peace Bells: A peace bell gifted by Nagasaki to Hiroshima to commemorate their sister city relationship is on display in the east wing of the Peace Museum in Peace Memorial Park, not far from the bell that is wrung during the services each August. The inscription reads, "August 5th, 1975 in Commemoration of the Hiroshima-Nagasaki Municipal Peace Culture Collaboration".

A second peace bell was gifted to Hiroshima City University by the Japan Association of Labor Unions in August 1995, to mark the 50th anniversary of the bombing. The bell is suspended from an open platform mounted on four pillars, capped with a globe symbolizing the wish for enduring world peace.

Tokyo

Hiroshima/Nagasaki Peace Flame, Ueno Toshogu Shrine: Located in Tokyo Ueno Park, a 3 minute walk from JR Ueno Station, Ueno Toshogu Shrine dates from 1627 and is dedicated to Tokugawa Ieyasu, a member of the Tokugawa family who ruled Japan from 1600 to 1616. The history behind the Peace Flame, which was installed at the shrine in 1990, is a colorful one.

Shortly after the bombing of Hiroshima, a Mr. Tatsuo Yamamoto returned to the city to search for his uncle. Finding the family house in ruins, he lit a fire from the embers and carried it back to Hoshinomura, his hometown in Fukuoka prefecture, where he kept it burning in honor of his fallen relative. Inspired by Mr. Yamamoto's dedication, his village

built a memorial torch, to which the flame was transferred in 1968. Twenty years later, the flame was merged with a fire started from sparks from broken roofing tiles in Nagasaki, and was featured as part of an antiwar demonstration presented to the UN General Assembly for Disarmament in New York.

Shortly thereafter, a grassroots movement began to host the flame in Tokyo, which culminated in the completion of this monument in July 1990. The peace flame is decorated with paper cranes and is dedicated to the abolition of nuclear weapons and the achievement of world peace.

Part V – International Sites

Peace Bells

Japanese Peace Bell at UN, New York, USA: The Japanese Peace Bell was presented from Japan to the United Nations in June 1954, prior to its official admission to the UN. The bell was cast in Japan on United Nations Day, using coins donated by delegates from 60 member nations attending a UN conference in Paris. It is now housed in the West Court Garden at the UN headquarters in New York, in a wooden structure inspired by the design of a Shinto shrine. The monument sits on a base of stone donated from Israel, as well as soil from Hiroshima and Nagasaki. It sounds twice a year, on the vernal equinox and on September 21st, the opening day of the General Assembly and the International Day of Peace.

A number of copies of the peace bell were made, and are distributed as follows:

Argentina (Buenos Aires) / Australia (Cowra, New South Wales) / Austria (Vienna International Centre) / Brazil (Brasilia) / Canada (Ottawa; Montreal) / Ecuador (Quito) / Germany (Berlin) / Japan (Hokkaido; Ishigaki Island, Okinawa; Osaka; Amagasaki; Otsu) / Mexico (Mexico City) / Mongolia (Ulan Bator) / New Zealand (Christchurch) / Philippines (Quezon City) / Poland (Warsaw) / Spain (Madrid) / Turkey (Ankara) / USA (Los Angeles) / Uzbekistan (Tashkent)

Nagasaki Peace Bell, Richland, Washington, USA: This bell was gifted from the Mayor of Nagasaki to the City of Richland in 1985 on the 40th anniversary of the bombing. Significantly, Richland is near the Hanford Nuclear Facility, which produced the plutonium used for the Trinity Test (the first test of a nuclear weapon) on July 16th 1945.

Nagasaki Peace Bell, Honolulu, Hawaii, USA: This bell was gifted to the City of Honolulu by survivors of the atomic bombing as a reconciliatory gesture on December 7th 1990. Situated at the Frank. F.

Fasi Civic Center, it tolls every August and on Martin Luther King Jr. Day.

Nagasaki Peace Bell, St. Petersburg, Russia: According to the dedication, this bell was gifted from Nagasaki to the people of Leningrad in 1988. It hangs in Piskarevsky Memorial Cemetery, the last resting place of about 50,000 soldiers and 420,000 civilians, many of whom died of starvation during World War II.

Nagasaki Peace Bell, Minsk, Belarus: The Roman Catholic Church of Nagasaki gifted this bell to Red Church, a 20th century red brick church built next to Independence Square. Dedicated to the people of Belarus, it is a symbol of friendship and recognition of shared nuclear tragedy. (60% of the fallout from Chernobyl landed in Belarus.)

International Friendship Bell, Oak Ridge, Tennessee, USA: Inscribed with the words, "Peace, International Friendship" and the dates of the attack on Pearl Harbor, the bombings of Hiroshima and Nagasaki, and Victory over Japan Day, this bell was erected in 1996 to celebrate 50 years of friendship with Japan, and to express an ongoing commitment to world peace.

Statues, Gardens & Installations

Constellation Earth, Bluffton, Ohio, USA: Situated on the campus of Bluffton College, this is a duplicate of the statue by Paul Granlund that was donated by the people of St. Paul, Minnesota to Nagasaki's World Peace Symbol Zone in 1992 (Tour 1). The 2.5 meter globe depicts the continents through the linked hands and feet of seven human figures.

Constellation Earth, Rochester, Minnesota, USA: Another duplicate of the bronze sculpture in the World Peace Symbol Zone, this one is located at the Methodist-Kahler School of Nursing at the Mayo Clinic in Rochester. It was dedicated in 1986.

Constellation Earth, Fayette, Iowa, USA: A third duplicate is located in Sherer Spring Garden at Upper Iowa University in Fayette, Iowa.

Global Harmony Labyrinth, St. Paul, Minnesota, USA: This installation, which opened in Como Park in August 1995, is dedicated to the 50th anniversary of the sister city affiliation between St. Paul and Nagasaki, the oldest such relationship in Japan. Inspired by personal experience with sacred walks in Japan, designer Cynthia. McKeen, created the work as a meditation on consensus and international cooperation.

Stones from Hiroshima/Nagasaki, Minneapolis, Minnesota, USA: This installation at Peace Garden, Lyndale Park, Minneapolis, incorporates stones from an A-bombed bridge balustrade in Hiroshima, and an A-bombed sidewalk near the hypocenter in Nagasaki. Peace

Garden was dedicated in 1999 and is one of four themed gardens in the 61 acre park.

Mayors for Peace Monument, Leeds, UK: This monument sits next to a memorial tree, planted in Park Square, Leeds in 2003 by Tadatoshi Akiba, Mayor of Hiroshima, and the late Icho Itoh, the former mayor of Nagasaki who was assassinated in 2007. Mayors for Peace commemorates the 23 million people killed in conflicts since 1945, and is part of a collection of installations including the Sri Chinmoy World Peace City Tree and the Polish Solidarity Movement Memorial Tree.

Peace Garden, Nathan Phillips Square, Toronto, Canada: This garden, which features a sculpture, a peace flame, and a reflecting pool, was created to celebrate Toronto's 150th anniversary. At the pre-dedication ceremony in 1984, Pope John Paul II lit the eternal flame with a fire from the Hiroshima Peace Shrine, and poured water from Nagasaki into the pool.

Museums and Exhibits

No More Hiroshima: No More Nagasaki: Peace Museum, Nagpur, India: This Peace Museum was established in Nagpur, India in 1996 by the Indian Institute for Peace, Disarmament & Environmental Protection. This is one of several initiatives by the institute, which is dedicated to nuclear disarmament, conflict resolution, and peace and human rights through education.

Stories of Hope, Wilmington, Ohio, USA: This permanent exhibition is a feature of the Peace Resource Center at Wilmington College. The center was founded by Barbara Reynolds, an activist, author, and peace educator, and features the largest collection of reference materials on the bombings of Hiroshima and Nagasaki to be found anywhere outside of Japan.

National Museum of the US Air Force, Dayton, Ohio, USA: Situated on the Wright-Patterson Air Force Base, this museum and research facility houses "Bockscar", the B-29 bomber that dropped the atomic bomb on Nagasaki.

Atom Bomb Loading Pits, Tinian, Northern Mariana Islands: The pits on the North Field from which the oversized bombs were loaded onto the Enola Gay and Bockscar are now preserved with protective glass coverings. The dedication to Pit No. 2 records that the second atomic bomb ever used in combat left here on a bomber piloted by Major Charles W. Sweeney of the USAF at 3pm on August 10th, 1945. It also notes that shortly after the bombing, the Japanese Emperor, acting without his cabinet's consent, made the decision to end the war.

Excerpt from "The Bells of Nagasaki" by Dr. Takashi Nagai

"…We split into two groups and continued with relief efforts through the night. One group focused on the hill behind the Foundations in Medicine classroom, and the other including Dr. Okura and Yamada focused on the temporary shelter here. Mr. Umezu and I were asked to lie down on straw in the temporary shelter. It was evident that even the bugs here were dead, and the desolation was palpable.

Relying on the reflected light of the conflagration that burned across the entire sky, we approached the injured, beckoned by their groans. We wrapped up their wounds, gave them injections, gathered them up in our arms, and brought them along with us. Unexpectedly, the road was now screened off by the fire, and the fallen trees scattered to either side meant that there was no way to get through. At one point, we climbed over the rubble of a stone wall; another time, ignorant that the wooden bridge had been blown apart, we and the patients fell into a ditch. The soles of my feet were pierced through by nails on more than one occasion, and I remember the pain of each step. My kneecaps had been sliced open by glass fragments, and the skin was sticking to my loose leggings.

The rescue crew had found Professor Takaki, head of the Medical Department, and had taken him to shelter. Mr. Ishizaki, an assistant professor, and Professor Matsuo were also carried in one after the other. The temporary shelter gradually filled with the groans of the injured. The daughter of Mr. Tani, head of the Pharmaceutical Department, was seriously injured. An insurance agent chanced by, and decided to join us. Two prisoners also came by asking for a place to stay. Enemy planes approached twice. We heard a dull thud as bundles of leaflets were dropped.

By midnight, the fires had finally begun to lessen. Whether from death, or resignation, or sleep brought on by exhaustion, all cries had ceased, no one spoke a word; the moment was solemn.

And indeed most likely at the exact same time, at the Tokyo military headquarters, the emperor was declaring an end to the war. World War II, which had spared none of the lands or seas of the world as it unfolded, had gradually reached a high water mark, bringing concerns that even further tumult would arise. Yet a climax was achieved by the sudden appearance of atomic weapons, bringing the curtain down abruptly here.

This was indeed a solemn moment. With a heavy heart I surveyed the sky, the low-hanging radioactive clouds glowing with a strange light. Just how far will these clouds of atomic radiation drift, I wondered? Were our

prospects ill or favorable? Was this the right path or a misstep? From this instant, and from this sky, the curtain was dawning on a new, atomic era."

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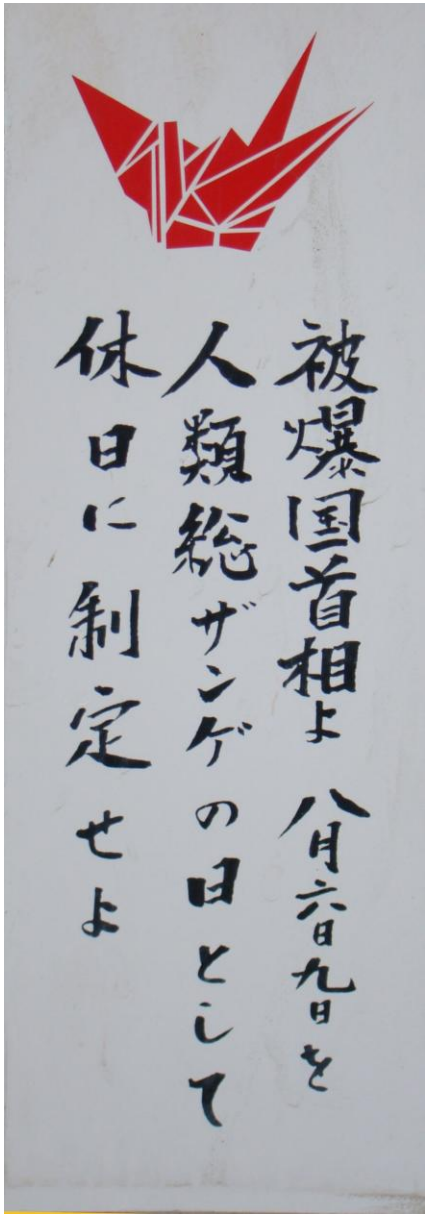

Street sign in Nagasaki calling on the Prime Minister to declare August 9th a Day of Global Repentance

Postscript

No More Hiroshimas, No More Nagasakis, & No More Fukushimas

On an ordinary Friday afternoon in the spring of 2011, I was returning to our apartment along the Dutch Slope, one of the most picturesque neighborhoods in Nagasaki. My walk was interrupted by a disturbing phone call from my wife, who informed me that classes had been canceled at the school where she worked, to allow everyone time to get back before a potential tsunami reached the city! Apparently, there had been an earthquake somewhere near Tokyo, and an advisory had been issued for the entire south coast. Knowing that only a massive quake would lead to office closings here, nearly a thousand kilometers away, I quickened my pace. Once inside, the online news confirmed that this was indeed an epic disaster in the making, with seven meter waves forecast for some places.

The precariousness of our situation began to sink in, as I considered the position of our building, not much above sea level and only a few hundred meters from the bay, as well as the vulnerable stretch of coastline that Mandy would be traversing as she returned by streetcar. With pounding heart, and memories of a similar tsunami scare we'd lived through in Samoa only a year before, I called her back and told her to stay where she was for the moment, about a kilometer inland. I would meanwhile make the trek up the nearest hill, towards the lookout at Glover Gardens, and wait for more news there.

As it turned out, the wave that reached Nagasaki by dinner time that night was no more than half a meter in height, and arriving at low tide was barely noticeable. Yet our initial relief after hours of uncertainty was soon replaced by sadness and disbelief, as the trickle of news about the extent of the calamity turned into a flood of horrific images by now familiar to everyone the world over.

And in short order, the crisis at the Fukushima Nuclear Plant began to shoulder out even these stories of unfathomable loss. For in a matter of days, the grieving nation, and indeed the world at large, would be plunged headlong into a nuclear catastrophe with the potential to dwarf even the Chernobyl disaster.

The days that followed were a blur of frantic emails from parents, concerned that we were putting ourselves at risk from radioactive rainfall; stories about rotating blackouts in Tokyo; reports that the reactors were unstable and would remain so for months to come; disbelief as the authorities sanctioned the release of thousands of tons of contaminated seawater as part of the efforts to avoid a “China Syndrome” meltdown; rumors of hoarding and curfews; and suspicions about the extent to which the national food chain was already compromised. We initially planned to head south to Okinawa for a couple of weeks to see how the situation played out, but as the stress built and a number of embassies began recommending at least temporary overseas evacuation, we quickly decided that the best course of action under the circumstances was to leave the country entirely.

And with that, we packed up our things and headed for Europe, just under two weeks after the earthquake, and nearly a year to the day that we'd arrived in Nagasaki.

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In reflecting on this extraordinary experience a year later, I am struck first of all by the irony of moving to an A-bombed city in order to learn about the past, only to end up driven out by the fresh threat of radioactive fallout. Even more absurd in retrospect is the notion that the one country with an intimate knowledge of the dark side of atomic energy would be so shortsighted as to embrace nuclear power as a viable solution to its energy needs, ignoring the ever-present danger of earthquakes, tsunamis, and other natural disasters in the Ring of Fire.

Few would disagree that the seeds of this now global environmental crisis were sown long ago in Japan’s voracious hunger for electricity (driven by consumerism and the cult of the latest gadget), and an astounding apathy about the dangers

involved, perhaps reflecting the lapse of time since the painful lessons of Hiroshima and Nagasaki were seared into the national psyche.

If anything good can be said to have emerged from events of the last year, it is that nuclear energy has once again become a topic of conversation, as have, by extension, disarmament and other issues that must be faced if we are to ensure a safe and healthy future for generations to come. It is my sincere hope that the legacy and lessons of Nagasaki as described in this book will help to further such discussions, which are both necessary and, in some circles, long overdue.

January 9th 2012 David Petersen

[Endnote: On March 5th 2012, thousands took to the streets to celebrate the shutdown of the last of Japan's nuclear plants. Time will tell whether this is an act of political expediency or a real sea change for the nation, and for the world.]

Dr. David Petersen has degrees in psychology and theatre studies, a teaching certificate, and the highest level on the national Japanese-Language Proficiency Test. He works as a translator, and has published in a number of fields including peace studies and Japanese culture. This is his eighth book.

English Language Resources

Nagasaki International Association (NIA)
http://www.nia.or.jp/record_en/
Telephone: 095-823-3931/3929

Chikyu-Shimin Hiroba (International Exchange Plaza)
Brick Hall, 2nd Floor. Telephone: 095-842-3783

Nagasaki City Tourism Guide
https://travel.at-nagasaki.jp/en/
Telephone: 095-823-3631

NagaZasshi English-Language Magazine
http://nagazasshi.com/

Nagasaki Electric Tramway Co., Ltd.
http://www.naga-den.com/
Bilingual PDF of the entire streetcar system
http://www.naga-den.com/publics/download/?file=/files/content_type/type019/170/

Navigating Nagasaki with Online Maps

If you have access to an online map service such as the English language version of Google Maps, the parts of the city explored in this book can be referenced as follows:

Tour 1: Search for “Nagasaki Peace Park”

Tour 2: Part I: Search for “Shiroyamamachi, Nagasaki”

Part II: Search for “Fuchi Junior High School, Nagasaki”

Part III: Search for “Inasa Elementary School, Nagasaki”

Part IV: Search for “Akebonomachi, Nagasaki” (Note - at present, neither Goshinji Temple nor Benzai Shrine are written in English)

Tour 3: Search for “Nagasaki University Hospital” (Note - this neighborhood is poorly annotated in English)

Tour 4: Search for “Urakami Cathedral, Nagasaki”

Tour 5: Search for “Iwayabashi Station, Nagasaki” and then pan upwards

Tour 6: Search for “Hamaguchimachi Station, Nagasaki” and then pan downwards

Tour 7: Search for “Nagasakiekimae Station, Nagasaki” and then pan right

Tour 8: Search for “Kokaidomae Station, Nagasaki” and then pan left

Tour 9: Search for “Kokaidomae Station, Nagasaki” and then pan right

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History Learning Site: Information on the rationale behind the selection of Nagasaki as a target for the A-bomb

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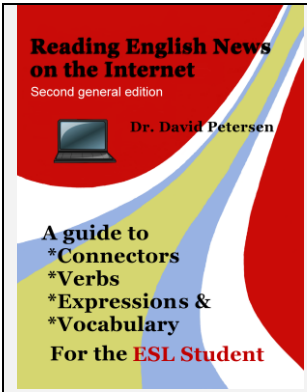

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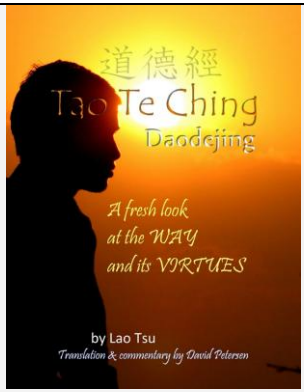

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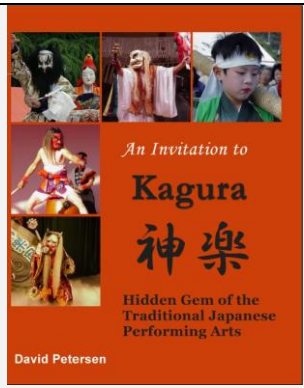

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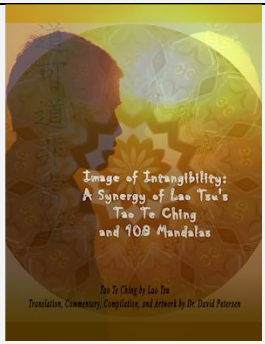

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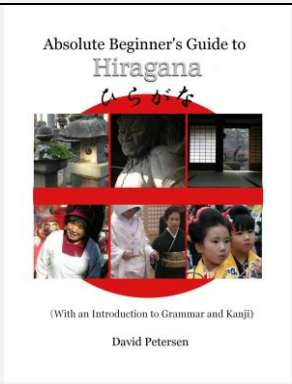

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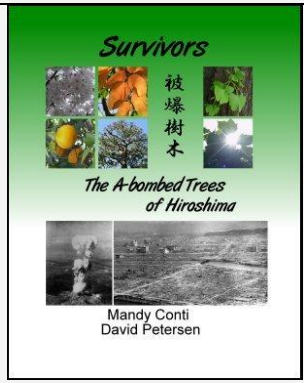

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